

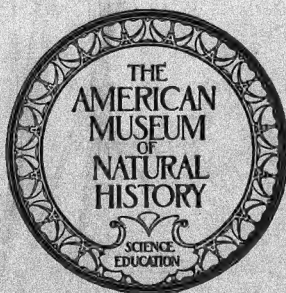
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BEAVER TEXTS  
BEAVER DIALECT

BY  
PLINY EARLE GODDARD



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BEAVER TEXTS.

By PLINY EARLE GODDARD.





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## INTRODUCTION.

The texts with a few exceptions were recorded during the summer of 1913 near Vermilion on Peace River, Alberta. Work was begun with the chief of the band, Ambroise, a man probably then past sixty. His father was part Chipewyan and he knew some Chipewyan tales. Those he told were, however, Beaver. He spoke rather distinctly and fluently but his diction had some noticeable peculiarities when compared with that of the other Beaver living in that neighborhood. John Bourassa served as interpreter. Except for language dealing with the less usual phases of Indian life, he has a good command of Beaver which he pronounces with some accent. Mr. Bourassa speaks Cree and French as well as Beaver and English. He tends to umlaut his long back vowels and to break the forward ones. Later, an attempt was made to secure texts from Ike, a man about seventy years of age who has a nervous affection of speech. His enunciation proving too difficult, his son-in-law Louisçon was employed. While he was a middle-aged man, he knew many myths and tales, and told them fluently but too rapidly for easy writing. As a result his narratives cannot be clearly translated in several instances. The interpreter employed was Alexander Cardinal, a part-blood Cree whose command of Beaver was somewhat limited. It is hoped, however, that these texts will furnish material for an exposition of the structure of the Beaver dialect to appear in this volume.

April 4, 1916.

# KEY TO SOUNDS.

- a as in *father*.
- e open as in *met*.
- i as in *in*.
- ī close as in *pique*.
- o open as in *on*; occurs rarely.
- ō close as in *note*.
- ū as in *rule*.
- û as in *but*.
- ā, ē, ī, ō, ū are a, e, i, ō, and ū as described above, but nasalized.
- y as in *yes*.
- w as in *will*.
- m as in *met*.
- n as in *net*.
- ñ as *ng* in *sing*.
- l as in *let*.
- ł a surd lateral spirant; the breath escapes between the teeth and the back of the tongue.
- ʔ the last described sound with glottal affection.
- z sonant as in *lizard*.
- s surd, nearly as in *sit* but sometimes approaching *c*.
- j sonant as *z* in *azure*.
- c as *sh* in *shall*.
- γ a sonant palatal spirant similar to the sound of *g* in *Tage* as spoken in Northern Germany. In a few instances it may have been confused with *g*.
- x a surd palatal spirant as *ch* in German *nach*.
- h as in *hit*.
- b as in *bit*; rare, probably connected with *m*.
- d an intermediately sonant dental stop; that is, sonant in the latter portion only.
- t a very strongly aspirated surd dental stop.
- t' a glottally affected surd dental stop.
- g a sonant palatal stop. It frequently occurs in the texts but is found in few separate etymological elements. In some cases it may have been misheard for either γ or ġ.
- ġ intermediately sonant palatal stop.
- k a strongly aspirated surd palatal stop.
- k' a glottally affected surd palatal stop.
- dz, dj; ts, tc; and ts', tc' are sonant, surd, and glottally affected affricatives akin in sound to a combination of the simple sounds composing them.
- ˆ is used to denote especial aspiration after a vowel.
- ˆ is used for the glottal stop.



- ye tc'in nais ya ya yō nī e dja līn ma' i le' xō nī dī t'ī i e dī la  
He went toward him. He watched for him. "Just edge beaver dam at the turn  
there
- 2 xō na datc dōn dūγ ya tc'i' e dī ya yōn nī e dja mūt dī ē dja'  
he comes out," her brother she told. He watched for him. His sister  
a dī i wō te sa ya ya! a yī zō gai ta ya! wō te ca ya! ya!  
said, "'Right sun going that only he looks at. Just sun going along
- 4 dū la xō na datc es dī a e dī i kū dī gwa' tū a tai t'e tū na-  
now he comes out,' my sister said," he thought. Then water all water  
started to move
- γūt da a dja<sup>1</sup> tū na tcai a wū ga xūt ye' i ye i l gwa' xai ya  
it became. Water large but just beaver dam now he is coming out.
- 6 xō nī t'ī yī a ya xūt te ye xīs i e dī xain ya gwa' ya gain ta  
At the turn just mountain there he came out. Now he looked at him.  
hī na tcak' kū dī wō' kī tc'e le e dī ka e t'ū a ye dī zūn i hī  
"Too large," he thought but because bad his arrows he shot (?). Just
- 8 ya ya! ya dī e i e dī ye da hūts gwa' ta de l'a i ta de l'a  
here his ear there he hit him. Then he ran away. Eh! he ran away.  
ga yū nō γūt l'a līn gū ga tū nī ya gwa tū tse a tcī' a na-  
He ran back to her. Right to them water came. Then water down it be-  
came again.
- 10 dja' yī k'e na des t'atc i zō aīl k'e ta zōk' tca na tcū ye  
After it they started back. (?) On the dam he climbed. Beaver large  
yī he' ai ta na ya dūn na t'as a tai hī dī gī wō k'e he' xa yīn-  
because all he cut up. "All country over so small
- 12 ts'ūl le γūt dī won le' ye' dī dī gē' e wō ne t'e tce ya yūl litc  
animal you will be," he said. World as many as there were he scattered over  
e he' yīn les dī e tī k'e nī t'ats  
because like his little fingers he cut off.
- 14 gā dūn ne k'e γūt des 'atc yī da na γūt ye i e dī kē e he'  
Then people after they two went. Ahead they were staying. "Here  
camp  
na dūγ ya wōs dai ūs detc nūn na dī ne gū tc'ūγ yīn ya!  
for you I will wait. My sister, your relatives go to."
- 16 ya ya le dje<sup>2</sup> a tai tī da sūt tcek' a dū ya wūt dai ce kū γūt dī ye  
As soon as they saw her all they started to cry. "Not we are going to live,"  
they thought.
- xōn ne ye ze xai nō dūγ ya e cī na dī e' dī i e dī la xō na  
"My brother killed it." "Your brother you say where is he?" they said.  
"Right here my brother
- 18 sūt da' ū' nō dūγ ye dī e ū ye na γūt dī e de tū ma xa le  
sits." "Then your brother what is his name if he is staying there?" "Tum-  
axale,<sup>3</sup>

<sup>1</sup> "Became alive" is perhaps more literal.

<sup>2</sup> ya'ī t'e, was suggested later as the proper word.

<sup>3</sup> "Goes around the water's edge," "water a few drops," were suggested translations.

- ū ye a da wōn t'e' gū ye' dī gū yen nī dig ge 'a yin la' e dū  
his name you will know it," she told them. They were all glad he caused. Not
- 2 wī dī gī yū a dī cī' a tai t'e sa zī wō lī da γī ye' dī  
from there they would let him go. "I," all, "my son-in-law you will be,"  
they told him.
- ai yī 'e' gī ya la dai a t'i xa at dū in la t'i (dū dī ge)  
Then with them awhile he was. "Well, not one place
- 4 as t'i ka la wōn lī i kū dī ka de ca gū wōn lī γūt dī mī da-  
I will be it is," he thought. "I will go after him where he is," he told them.  
"He is bad."
- tc'e lī he cī yō nai ya da gūt de xal at dū i la t'i a γūt da  
When he came up to him he clubbed them. Not one they alive
- 6 'a lī' gū γai ya! dū ye ūt tūn ne wōn tca dī kō nai ya  
he made. He walked along. Along there road was large, he came to.
- in t'i zō nūt te ye wō γal in la dī mīn! da a l'ō e le 'e 'e  
Suddenly he slept. Narrow one place snares they used to set
- 8 dai es l'ū nes tī līn dō γin xal γal in ūt dū na wō dī ga  
he set a snare. He lay down. Very it was dark. Then not it was daylight -  
again.
- yī ka! ka ke na gī date a wō' ūt dū na wō dī ga mūt tcūt tce'  
For daylight he kept climbing up, but not it was daylight again. His wood
- 10 a wō' a tai ga na a dū a dja' yī de' ye dai is l'ū i tc'i nes ya  
but all now was gone it became. Behind the snare he had set he went to.
- xūt l'e' ge e wō' i zū' ca sa lūt i ūt dū ya γa da ya i yūn de  
It was night only. Sun was caught. Not over there he could go
- 12 mūk k'ūt da lī dī i he' a tai yī γūt da na wō dūc cī kū dī ka-  
because he would be burned, "All animals let come," he thought. He called -  
for them
- wō dī a tai nī wō nī sūt ō' gwa hī cū' a γūl le' hī xais l'a-  
All rushed up. And then in vain they tried. Just the last
- 14 dī' dlū 'e nī l'a' mūk k'ūt des lūt dī ke e t'i ga ye lūl l'ūl ye  
mouse came running. He was singed he looked like. Rope
- le xas xai ga (līn xats) da tūn ne ta na de' l'a da mī le' nī na-  
he gnawed in two. His road he ran away in. His snare he took back.
- 16 ye dī la' ca' sa lūt dī  
Sun was caught.
- gwa' yīt dai nes ya k'a djū yas k'e me a wō dja' gai ya le  
Then forward he went. Again winter happened to him. As he was walk-  
ing along
- 18 in t'i zō dū e mūt tse a tc'ū nī lūc djo γain te lō nō da ye-  
suddenly along there sleigh someone had drawn. Here he had slept. Lynx  
he had hung up.
- nūg gai lū lō ye l'ō γūk dūk ye k'e dī es ya' djū zō' djū dze-  
In his absence someone had been eating it. After him he started. Here only  
that day
- 20 ne tī ya lō nō da k'a djū na tci' na γa γel mūt dūγ γa kwē  
he had gone along. Lynx again large he carried. For him camp

- a tc'in la<sup>4</sup> yit da tce na dał mūt dūg ga kwē a wō tc'in la<sup>4</sup>  
they made. Up he was coming for him camp they made.
- 2 nō da na ya yeł yet ye t'e a ca di me ne da tcit de<sup>4</sup> mūt l'i se<sup>4</sup>  
Lynx he was carrying he roasted it. "My grandchild, this did you ever eat?"  
"Its grease"
- i zō es da dūn na ya ga yin ti xōn ti a zōn la t'a dji<sup>4</sup> γūs da  
only I eat." Man to him she gave it. "Only that on that I live;
- 4 me ne da tcet de<sup>4</sup> ye' di ye l'e je<sup>4</sup> zōn<sup>4</sup> γūt dōn  
did you ever eat it?" he said. "Its grease only I drink."  
gwa<sup>4</sup> gūn nes ti ai ye li ge a dū dūn ne ū djū ū le  
Then they lay down. That one the other one not man good was.
- 6 xūt l'e dō<sup>4</sup> dūn ne ke<sup>4</sup> ōn djō γai ta nes ti ye tcin ne. i ta  
In the morning man's moccasins well he looked at. He was lying down  
he looked at  
dūk ke<sup>4</sup> ya ke<sup>4</sup> l'q<sup>4</sup> e da sūl la ye ke<sup>4</sup> nī di le dūk ke<sup>4</sup>-  
his own moccasins behind his feet he hung up, his moccasins he took down.  
Behind his own feet
- 8 l'q<sup>4</sup> e a tai djō dūn ne ke<sup>4</sup> i nai la tc'in ne i ye i t'i zō dūn ne-  
all here man's moccasins he put down he threw in the fire. Suddenly,  
"Man's moccasins  
ke<sup>4</sup> nūc le kū di i i dūk ke e li tsī de yin la na nes ti xūt l'i dō  
I took down," he was thinking, his own moccasins it was he threw in the fire.  
He lay down again. In the morning
- 10 ya tcō dō<sup>4</sup> nī i ya at dai djō gū e t'e dūk ke i nai la xa<sup>4</sup>  
ahead of him he got up. Himself too quickly his own moccasins he took down.  
"Here  
a ca<sup>4</sup> cūk ke<sup>4</sup> ai le ye' di ūt t'e ga ūt tsūk yō yi la gwa<sup>4</sup>  
grandchild, my moccasins they are," he said. Just then he started to cry.  
He gave them to him. Then
- 12 (xūt de<sup>4</sup>) ūt t'e<sup>4</sup> ūt tsūk ke e di sūt da at dū yī di a a tai ke  
immediately he started to cry. Moccasins without he sat there. Not (?)  
ōñ ke t'i dūk ke<sup>4</sup> a wō<sup>4</sup> at dū ye ke wō sīt a i gwa xōn-  
Two his own moccasins but not he could wear them out. (?) then  
nevertheless
- 14 te wq<sup>4</sup> ya mai a k'e he<sup>4</sup> at dū ye k'e wō sīt dūk ke<sup>4</sup> li gi yin la  
sky border not they wore out. His moccasins one he gave him.  
mī nī di ge wōn li et da tas se<sup>4</sup> i la di yin tōn mī nī di ge wōn li  
Pleased he was. His arrow one he gave him. Pleased he was.
- 16 nī te da i ci ne lō<sup>4</sup> kū wō t'ōtc ye di gwa nō da na ts'ūts  
"When you lie down on the end of a stump we will shoot," he said. Then lynx  
he would drop.  
gwa yī dai γai yał a yī kī γai yał  
Then ahead he walked. That food he went with.
- 18 in t'i zō dū e dūn ne tūn ne wōn li i yi he<sup>4</sup> i ci ne lō<sup>4</sup> kūn-  
Suddenly along there man's road was. From there end of stump he shot.  
t'ōk' da sa kits ūt t'e ūt dū nī dō wō tōn<sup>4</sup> ye' di a wō<sup>4</sup>  
Tipped up it was. "Not get it," he said. But



- da ye t'ōk e dī e he' lī hwa a kū dī xa' lī hwa yū dī ye  
because he shot up "Too close," he thought. "Well, too close," he thought -  
about it.
- 2 ye' tc'i' da te 'etc yī dī ġe 'a dja' γa lī wō dī ġe dji' γa līn  
To it he put his foot up. Up it went. Then further up. Then  
ya tc'i' ye k'e γa yał γa līn ya k'a ts'i' ya ka nī ya wō tc'i'  
toward the sky after it he went. Then on the sky he arrived after it. There
- 4 dūn ne wō nī ya mūt dji zō' kī' dūn ne ya γī da lō ūl le'  
people he came to. Caribou only food people they lived on it was  
wō nī ya xūt dūt dī dī ġī wōn lī kū dī i ye' a t'i' γa lī la dai  
he came to. "This place world it is," he thought (?). Then a short time
- 6 e dī a t'i' a wō tc'e dūn ne sūt dī ġe tcin lō' nō jī kū dī in-  
he stayed there after man "My country's end I will go," he thought. Sud-  
denly  
t'i zō i tc'i' ū' a mūt dji zīs ya l'ūl a lī ōn γa lī l'ūl na lō  
old woman caribou skin for him line she made. And then lines many
- 8 ya 'ō la' ġwa' yī yū e ya da ġa ya 'a wō dle i e dī dī ġe  
for him she made. Then under it for him (a hole) she made. There ground  
ka nī ġet a zīs na tcūt dī t'a yin tī da bī ze' ya t'i 'q ai-  
she poked a hole through. Skin rawhide she put him in. Her knife for him  
she put in "Wherever
- 10 sa dī ġe on lī kų dī de da' ūt da ġūt da won t'as in t'i zō  
earth is when you think your robe, cut it open." Suddenly  
ġa dī ġe wōn lī kū dī' ūt da tc'etc ōn ūt dū na γait da  
"Now world is," he thought. He swung himself then not he moved
- 12 'a dja' i wōn la' ūt da ġa des t'atc ye da na tcī t'ōl te' k'e-  
it happened, it was. His robe he cut open. Eagle's large nest he was on it  
lōn 'a dja' a sūn dī ne l'ū le cūt da wōn dī' ye dī ye ġa  
it happened. "Grandmother, this, your line." "You will tell me that," she had -  
said to him. Then
- 14 ye dī ġe dūt l'ū le na dī la'  
up her line she took up.  
ġū sō des ya dī ġe tōn t'e e da na tcī ya' dje ta dī  
Then he was going along. This world far eagle large young ones three
- 16 da' de' ts'e' wō nī ya me ts'i' de e le xa ōñ ke dī ye in tca na  
sat on something. He came there. "What is this? Two large people  
a xain la tc'in dūt dī tī a le e he' ōñ ke dī ye na dūt de xał  
he gave us. We do not like that." That was why two he knocked down.
- 18 i la t'a a ye xō dītc at dū a wō be cī a wō' a na t'i nō ta'  
One told him. "Not you will live but you are." "Your father  
da wōn t'e na γūt dī dja ke' na γūt dał da' ta wōn lū in tc'i'  
what time does he come back?" "Well, when he comes back hail wind
- 20 na tcī na γūt da lū in tc'i' na tcī a t'i tcūt le ye' dī ū nō'  
big. When he comes wind big usually is," he said. "And your mother,  
na wa t'e na da' dja (nō dat ya) ya dī ūn na la' tcq' wa tca-  
what she comes back does she do?" "Rain falls heavily

- ga ya lū in tc'i na tcī a t'is da la<sup>1</sup> ūn na na da a le ye di ye  
wind big usually is mother when she comes back," he said.
- 2 ga yī dūk nī ye dja gwa ta wō lū gwa ya lū mūt ta<sup>1</sup> nō-  
Then one side he went for him. Then it rained then it hailed; his father  
came back.  
dja djō γūt dī lūt sūn ye' dī 'xa tca a ye zō a ne ī a<sup>1</sup> ye di ye  
"Here animal I smell," he said. "(?) you brought," he said.
- 4 xō t'ī wō γūt dai lūt sūn ye di ye dūt t'ōl ma xa k'ī he<sup>1</sup> di es ya  
"Nevertheless something alive I smell," he said. Around his nest he started.  
ye nūt de xūl k'a djō ma na γūt dai i k'a djū γūt dai lūt sūn  
He knocked him down. Again his mother came back. Again, "Live animal  
I smell,"
- 6 ye' dī k'a djū da t'ōl mai na des ya k'a djū ye ne de xūl ga  
she said. Again her nest's edge she started. Again he knocked her down. Then  
na sūl le ī nī yī dī tī k'e ye tītc xa gīn sūt le e de a wōn da  
the small one he took up he took him around with him. "So small you will be,"
- 8 ye' dī e γa xa tej ye t'e ī t'ūk a yin la<sup>1</sup> e he<sup>1</sup> ke ye tītc sa ġe  
he said. Just large enough to fly he made him then he went about with him.  
River  
ōn lī dī la dai nī yī tī na γai tūn na l'ai tc'i<sup>1</sup> lū ġe k'a l'itc  
where was on a hill he put him. "Over there bottom of the river fish  
are swimming about
- 10 gū ya γin k'in ta la ye' dī a xa<sup>1</sup> ye' dī yū nī le<sup>1</sup> xa<sup>1</sup> yūn l'a he  
do you see them?" he asked. "Yes," he said. "Jump on it." Then  
he jumped on it.  
gwa<sup>1</sup> yīn tcūt lū ġe xain tī nat ts'i tsa<sup>1</sup> ya da ġe gū ū djōn la  
Then he caught it. Fish he took out. "Why don't you eat it?" He ate it.  
"Is it good?"
- 12 ye' dī a xa<sup>1</sup> et dī wa tc'i dī ġe<sup>1</sup> was ō de wō tc'i<sup>1</sup> hwon-  
he asked. "Yes," he said. "From this time world it stands as long as eat it.  
t'iz jū t'a tcūγ ya wōn da  
With it you will live."
- 14 k'a djū yī dai di es ya in t'ī zō dū ye dūn ne tūn ne  
Again forward he set out. Suddenly along there man's road  
ōn lī k'e di es ya djūn zō na di ye yū 'ōn ts'i yū a na di e  
was. On it he went. Here only he camped. Over there old woman  
was camped.
- 16 tc'i des ya ū cai' da k'ī ūn na da dja na t'ī ū cai' dī dūn ne  
He went to her. "Grandchild, how have you been traveling? Grandchild these  
people  
mī tc'e le ūt dū a wōn dai cī ye' dī mūt tū e ta de a tai jī'  
are bad. Not you will live," she said. "Girls three everything
- 18 me tc'e le a cī' ma jī t'a nat ya dūn ne γūt da wō ġi ūl lī ye' dī  
bad in their bodies are staying. People they kill they are," she said.

<sup>1</sup> These two words probably mean, "It is only what you have brought."

ma ji t'a na di xe ci' a tai ye gin wə i e he' kō la' a dū kē-  
In their bodies what stays all he killed that is why old man not he was -  
pleased.

- \*2 ne le hi mī de tc'e' a yin la'  
Very angry he made him.

i wō tac a dūc le hi ye' di ġwa yin ka nai ya a cū di-  
Then, "Arrows I will make," he said. "Now after it go," "Grand-  
mother what does he mean?"

- 4 dō' di a t'i ye' di a cai' ke tc'e' le di e di la yi kō na datc ye di ye  
he said. "Grandchild a bad place, there he used to get it from he means.

da wōn t'i a t'i k'i wō li di na dū zi na tcī' na di ye' di  
Some kind of a place it is. Saskatoon where there are snakes large live there

- 6 i yō na da tcī i e di a di yet di ġwa yin ka des ya ġwa'  
he is accustomed to go, that place he means," she said. Then for them  
he started. Then

yō' nai ya i wō' tsī 'e es hi 'a da de la' ġwa k'i' ts'it des ya  
he came there but with stones leggings he made for himself. Then saskatoon  
he went to.

- 8 ġwa' ye ta nī ya e t'e ġwa nō dū zi a tai ye tc'ō wō des sūt  
Then among them he came as soon as then snakes all rushed on him

i wō' nī e tca a tai yūt ts'ūn na in tcūt lin dō ya yūt ya xūt  
nevertheless (?). All his legs caught just he clubbed them.

- 10 ġwa' e' t'ō nī dūt di ya ōn des ya  
Then arrows he took. He started back.

ġwa' ye ġōn nō na ta dji' a ził ca mi ka nai ya ye' di  
Then (?) from your father scrapper for me for it go," he said.

- 12 a ził kōn des da tcī' yin ka dū dji' ye di ye dūt tca i tc'in-  
"The scrapper where I generally get it for it let him go," he said. His grand-  
mother he went to.

nes ya a cai in da dla di dje ził dūn ne ūl li i wō tc'ūl i  
"Grandchild it is difficult there. Elk person is. Then cutbank

- 14 l'a dai i hwō' at l'etc lin k'e tcī' da mas di i na dūz i tcī yū-  
on the bank, he runs back and forth like a dog around it chases it. It barks -  
after it

ya tite lin k'e tcī' at dū mūn nūs twə ūt dū mō na tc'ai ya  
like a dog. Not without his knowledge not you can come up to him.

- 16 a yi a di ġwa yō nī ya ya e dja ai e sī sin xa tse' na ġūs 'i  
That one he means." Then he came to him. He is ready for him. "Well, I  
first I saw you,"

ye' di xa tse' yi ts'i ġū dīn dle ye' di dō wa ye' di xōn-  
he said. "First down the bank you run," he said. "No," he said. Neverthe-  
less

- 18 tc'i a wō' yi tsī ġū de' l'a yū nī 'ets i he da' di l'a i e xa' a dū  
down the bank he ran. Because he kicked him he started to run. "Why not

yi tcī yi dai ma tūn ne dji' nī yin l'a k'a djū ġū we na ġūt-  
down ahead his road you run?" Again along there they ran.

- ye dla k'a djū yū nī 'ets ūt dū yū nī 'ets na yī yet dūt tī ga  
Again he kicked him. Not he kicked him. He threw him down.
- 2 i ts'ūt i tse me ts'i ū a ye ze xai a tcū ne la ze xai kū dī-  
He fell. Below his wife killed him. "Stranger I killed," she thought.  
gū sōn dūt tc'i a a hī γī ze xai lō ye tcī tc'e gū yō nai ya  
Her husband it was she killed. Below woman he came to.
- 4 ya gi'e l'etc i 'e ye ya e xūl γa ye xūn ne xūl me' a zīl nī dūt-  
She was running about. There he knocked her down. He finished clubbing her.  
Stone he took for himself.
- dī ya ōn des ya nō dja'  
He started back. He came back.
- 6 de' t'ō 'a' yai i sīl ūs t'a le kū dī ne ta tc'in' t'a sa ka-  
His arrows he heated. "I will put feathers on," he thought. "To your-  
father feathers for me go for,"  
nī ya ye' dī' t'a kōn des da tcī' yī ka dū dji ye' dī k'a djū  
he said. "Feathers where I go for them after them let him go," he said. Again
- 8 mūt tcū a tc'in neſ ya a cai wō te in da dla' i 'e dī a dī  
his grandmother he went to. "Grandchild, very difficult there he means."  
a cūn ye a dī et dī i' da tcōk' i na de lū i 'e dī wō nai ya  
"Grandmother what does he mean?" he asked. "Large eagles are there."  
There he went.
- 10 dūn ne 'e tcūn ō wō yō 'ō in tc'i tce cī yō nī e dja ye nūt-  
Person's odor he smells then from the wind side he watched him. He knocked-  
him down.  
dūt dī xūl γa lin a tai ya γūt ye xūl gwa t'a a de la' ōn des ya  
Then all he clubbed. Then feathers he made for himself. He started back.
- 12 k'a djū na ta tc'i' ts'e' sa ka nai ya ye' dī ts'e' kōn-  
Again, "To your father sinew for me go for," he said. "Sinew where I -  
always get it  
des da tcī ts'e' ka dō dji ye' dī ye k'a djū mūt tcū a tc'i nes ya  
sinew let him go for," he said. Again his grandmother he went to.
- 14 ū cū'n yī a t'i a dī ye' dī a cai in da dla is da dlōk na tcī'  
"Grandmother where does he mean?" he said. "Grandchild it is difficult.  
Grassy flat large  
k'e xa k'i tcōk' i na dī at dū dūn ne yūn nūs tō we yō na ya  
on large buffalo it is living. Not person without his knowledge comes to him.
- 16 ye wō 'a dūs dai yet ye lō da da de ts'i ūt dū dūn ne yūn-  
His servants (?) birds on the ends of his horns they sit. Not person  
his knowledge  
es tō i ūt dū ya 'i ai' yī a dī i 'e dī ye dīn ya xa k'i sūt tī  
not seeing that one he means." There he went buffalo lay
- 18 kō ya i ūt ye dūs de da in deſ na ya na γin la xūt ye da da na-  
he came. Without cause birds flew up. He made them go down again. With-  
out cause they flew up again.  
nes deſ ye ka sūn na γin a γa ye' dī ūt t'ō sūn na γin 'ak ye' dī-  
"Why do you fool me?" he asked. "Leaves fooled me," he said.

- ye na nes t̥i d̥l̥e a d̥i d̥la ye t̥e' i' at t̥u na a w̥o de d̥la  
He lay down again. Mouse he made himself. To it road he made.
- 2 ̥l̥on s̥i' ūt t̥u na a w̥on d̥la' ġwa' yet s̥ut t'a ya ɣa xat yel  
Many ways road he made. Then below the shoulder his hair he gnawed off.  
on d̥j̥o ya ɣa' xin xats i' e d̥i ye de l̥uts da t̥u na ta na de l'a  
Well his hair he gnawed. There he stabbed him. His road he ran away.
- 4 ġwa ye ze xai ts'e' n̥i d̥ut y̥i ya ɔ des ya n̥o d̥ja  
Then he killed him. Sinew he took for himself. He started back. He came back.  
d̥je' na ta' t̥e' i' d̥je' sa ka nai ya d̥je' kon des da t̥e  
"Pitch to your father, pitch for me go for." "Pitch where I always get it
- 6 y̥in ka d̥u d̥ji' ġwa' m̥ut t̥eɣ a t̥e' in des ya a ɕu da w̥o d̥e  
for it let him go." Then his grandmother he went to. "Grandmother  
what kind  
a t̥i a d̥i ye' d̥i a cai' d̥ut t̥cin ɣ̥ut da k'e d̥ji d̥ut t̥cin na t̥e' i'  
is it he means?" he said. "Grandchild, tree is like animal. Trees large
- 8 le d̥un ne c̥u i ġa ze d̥ji' i' d̥i z̥o' d̥je' h̥o l̥i ai y̥i a d̥i i ġo w̥o  
growing together between only there pitch is. That he means. (?)  
ġa y̥o n̥i ya i ġa ts̥i d̥ji' a da de d̥la' ye t'a da d̥it̥e e he  
then he came to. With that stone mittens he made for himself. In them  
he put his hands. With
- 10 y̥u de d̥it̥e ġwa da t̥cin ne ye t̥eɣt̥e ye in t̥e' a de x̥ul a w̥o'  
he put them on, then stick he took he threw from one to the other but  
x̥on da d̥it̥e m̥ut d̥ji' ce z̥o' \* \* \* \*<sup>1</sup> i l'a' d̥je' n̥i d̥ut i ya i w̥o  
he pulled his hand out.<sup>2</sup> His mittens only (?) After that pitch he took for -  
himself. Then
- 12 k̥o la ga a ne d̥i ye ye t̥e' i' d̥i e s̥i ġwa a tai ye ɣ̥ut ye s̥o  
old man (?) he used to dream about now all he killed.  
w̥o te me d̥i e t̥cai a yin la'  
Very angry he made him.
- 14 i w̥o' m̥ut t̥u e ke in ne ta de d̥ji t̥ce ka d̥o d̥i e l̥i' ɣ̥ut d̥i  
Then his daughters those three "Berries we will go for," they said.  
d̥ji t̥ce ka ɣ̥ut d̥i es deɭ ca ji d̥le je xa w̥on t'e na d̥it̥e e le  
Berries they started for. "My son-in-law, grizzly bear just that way  
used to be there.
- 16 ka w̥o t'a ze ye' d̥i ġwa' g̥o t̥e' i' ɣ̥ut yes 'at̥e d̥j̥o' es da d̥l̥ok  
We two will go to him," he said. Now thither they two started. "Here  
grassy point  
na t̥e' i' d̥j̥u na d̥i he le ġi ye d̥i ke ɣ̥ut d̥in 'at̥e ta d̥i ye ɣe  
large here he used to live," he said. They two came to the river. Three  
over there
- 18 l̥'o ke na de ya d̥j̥o m̥o n̥i i n̥i da ye' d̥i m̥o n̥i e d̥ja' ta yin-  
in the prairie stood. "Here you watch them," he said. He watched them.  
Them to run out

<sup>1</sup> The narrator was unable to remember a few words at this point.

<sup>2</sup> It was translated thus, but the meaning probably is that the trees beat against each other catching his mittened hand. He released himself by withdrawing his hand from the stone mitten.

- de djút 'a wōn dla' ġwa' yit tc'et dī yes del ta dē de hī wō dai  
he caused. Then they came to him three of them, one ahead of the other.
- 2 ye yet dain in lūts ġwa' dūt tc'i ū a ka wōt ye' na xūs ke ġe  
He shot through them. Then his wife he called to. "Our children  
a tai ya γūt des wō ye dī ye  
all he has killed," he said.
- 4 ġwa ġi des sō a tai dī ġe k'e he nai γūt da l'itc ya lī' tī ye-  
Then he chased him. All world he chased him around. Then he started -  
to kill him.
- zī xai mī ġe wō tca de tī e'p'a wō t'ō tcī ka wōt ye ġa nes del  
Lake large he dived in. Pelican he called for. They lighted there.
- 6 tū ya γūt des dō a tai te ye ġi yīn ka na ta ġa līn k'a la zō'  
Water they drank all up. All in the water they looked for. Then nearly  
'a ya yī le' djūs dai ka wōt ye dī e dji' ye' dī ġwa' ya ya  
they did it. Snipes (?) he called for. "Come here," he said. Then with him
- 8 ġa gō dji ya ġi wō t'ō tcī a nat t'i ye hī mūk ġa ġa 'ac i  
they were going. "Over there pelican all of you just by him go,"  
ye' dī i dūz dai mūt t'ō tcī ġa nes del xūt dūs da sa būt'  
he said. Snipes pelican they lighted near. "Oh, snipes, my belly
- 10 in da na dli de ye' dī dū' da tī a tca' tsī' ts'ūn nai ka da dūn-  
you seem to like," he said. "Somewhere black water bug skull I myself looked -  
for."
- nes ta in la wō te ye' yī ze yī ye wōt ye ai tai ġi wa nī ġet  
One place in his mouth very all they stabbed him.
- 12 ġwa' yin del a tai γū ye nais detc kō la me tc'e le 'i 'i a ta  
Then they flew off. All along there they flew off. Old man. used to be bad  
all of him
- tū ye γūt des wō  
water he was killed with.
- 14 e dū we tc'e' ġwa' yī dai dī es ya at dū tōn t'e dji' dī es ya  
From there then forward he started. Not far he went  
dū ye dūn ne nī ya ke nī ya djō 'ō zō' kō la' mūt tsī' dūk-  
along there man was going. He came down to the river. Here only old man  
his head was gray.
- 16 k'ul la tī sūn na wōn nī ya me 'a lī' kū dī ai la mūt tcil le i'  
Miserable, he came there. "Who is it?" he thought. That one his younger -  
brother  
'ul li lō es ke yin li dō la nī lūγ γūt ye 'i me ul li yū dī ġwa-  
it was. Young men when they were they saw each other. "Who is that?"  
he thought. Then
- 18 hwe' ya γūt da k'e he' le wō γūt dīte i la i lō dūγ ya i i yin-  
the way they had lived they told each other. Then brothers of each other  
they were
- līn lō ġwa hwe' le na γūt dī  
then they knew.

AGAIT'ÖSDÛNNE, THE HAIR SCRAPINGS MAN.<sup>1</sup>—First Version.

- in la dī dūn ne ne lō k'a detc in t'i zō a zis a djin la de  
Once people many were going about. Suddenly hides where they had -  
been dressing
- 2 i e dī wō tc'i'ē tc'it dō a út sūk at hai tc'e gū a cī ne' ai tai  
from there child was crying. All women those all  
wa tc'i'ē na wūt de sūtc ya lin a dū lī gī 'a a ya in la de tcū yī'  
toward it ran. Then nothing they found. Hairs one at a time
- 4 wa nī gū lī ōn at dū lī wō lī gwa hwe' tc'i ū ā wō tc'i'ē des ya  
they picked over. Then nothing was there. Then old woman toward it went.  
e dī zō a ya t'a tc'it dō a ka dūz nī ye dīn tī dūtc tcī zē'  
Only there among the hair child was crawling about. She took it up.  
Her mitten
- 6 t'a yin tin  
she put him in.  
e dū tc'i'ē ya γūt da gū e t'i na tca' a dja' gwa k'a da tce  
Thereafter she took care of him. Quickly large he became. Then  
he walked about
- 8 a dja' i dō we tce xa k'i tc'i dūn na a lī lō i wō l'ō ke zō ca  
it became. Thereafter from buffalo person he was because "Grass only  
to me  
nī nūl letc a cūn et dī xai ye i l'ōk ya nil letc i xūt l'e ge  
bring, grandmother," he said. She did that; grass she brought for him. Dur-  
ing the night
- 10 ai tai l'ō ke ne dū we gū zō' xa t'i zō da tōn te kū dī me-  
all grass was gone. Then "Only that he is doing," she thought. His grand-  
mother  
tcū ā yū dī he na γūn nes tī ye k'ai ta mūt tcūt de' ga nī tc'i'ī dī  
thought about him. She lay down again. She looked at him. Her blanket  
there was a hole through
- 12 ye dī wō tc'i'ē yūk k'ai ta gū zō nī 'ī ya at dūk gat at ye<sup>2</sup> xa k'i  
from there she watched him. All at once he got up; he shook himself imme-  
diately buffalo  
a dja' ye ka ūs i kū dī ye yū e dji' na nes tī gū zō' xa t'i lō  
he became. "Why did I do this?" she thought. Under that she lay down again.  
Then "What are you?"
- 14 yū dī e dū wa tc'i'ē ōn djon ya γūt da  
she thought. After that well she kept him.  
in t'i zō tca' e tc'ūt tc'ūt daitc dūn ne gōs tai kū dī 'ī 'ī tca  
Then beaver they were after. "People I will look at," he thought. Beaver
- 16 tc'ūt dītc út dū dūn na dje dūt dī hī ai yī út sūn tca tsūn'  
they were eating. Not people pitied him (?). That meat beaver meat

<sup>1</sup> Told by Louisçon, Alexander Cardinal interpreting. This text was also traced in part.<sup>2</sup> Probably for út t'e, "immediately."

- ya 'i na nes 'ak li mi de tc'e òn li a wq' in la t'i kō la mai-  
he saw. He was fooled. Very he was angry but one old man (?)
- 2 yī tc'i' tcū dī ya yī 'q tca' ts'ún ne' dún ne l'q nī dī i 'ū'  
he gave him. Beaver leg bones after the people were gone he took up then  
yūt ye dūk dī e cī tcwā de' út de jō tca' zō wa xai lis es sī  
he swallowed it. "If I pass it only then beaver you will kill,"
- 4 kū ye dī  
he thought.  
ga lin lō mūt tcwā es ke ge en ne zō' dún ne ke gūt dīc  
Then his grandmother boys those only people were going about.
- 6 in da lin ya gūt dī bāt' mūt tcū a dún ne k'e ya yai dīc mai-  
Then they were starving. His grandmother after the people was going about.  
Her nephews  
ze'e me ga li ya dī bāt gū ye en da dla he' a cūn e da ūc-  
then were starving. With them it was difficult. "Grandmother I will fish
- 8 γūj je tca tū wa ts'a tse i 'e dī ūc cū djō la lū ge a t'e cī  
beaver lake old one there, grandmother, here fish there are,"  
e dī i wō' i de ya ta γa nī xīl mō e da ūc gūj jī e' dī yū e da 'e-  
he said. Then chisel for him she cut the ice. "I will sit for it," he said.  
"Where he is fishing
- 10 gūc dji de e ca tca' na tcī' xain la i tc'a gū lai<sup>1</sup> dūt tcin  
I will go." Beaver large he took out. (?) stick  
te na yūt sits i 'e dō γai gūc ce i la' dī an t'i e xūn ne xūl a cō  
he pushed in the water. There he was fishing. (?) Four he clubbed.  
"Grandmother
- 12 i ts'i lū ge dī an t'e zī a xai ye' dī mūt tcwā' ye tc'i des ya  
down there fish four I killed," he said. His grandmother toward it. started  
gū zō tca' na tcī dī an t'i ze' xain lō i lō a dī nī ye dīn la  
Behold beaver large four he had killed those he meant. She took them up;
- 14 gū wes gūn ge' na yī la tca' tsūn' γa ts'et a cūn tca ts'us-  
in the fireplace she put them down. Beaver meat they ate. "Grandmother,  
mesentery  
dī le' ca ne ts'ūl ye dī e xa yin la  
for me roast," he said. She did that
- 16 gwa' mūt tcū a dún ne k'e ye dī es γin yīt da' na γūt ye lō  
Then his grandmother after the people she carried him Ahead they had -  
been living  
dún ne ga' i e dja' tca tc'ūs dī le' út sits dún ne út dū dje-  
people they saw it was. Beaver.mesentery he was eating. People not (?).
- 18 da dūt dī ne<sup>2</sup> gī gai γūt de la a γai t'ūs dún ne' yī ōn i ya wōs ya  
They went after him. Agait'ūs dūnne over there he went.  
tca tcōs dī le' gī ge dūt de ya gī tc'a k'ūt de na γi de tcī γi tye  
Beaver mesentery they went after. The children they were carrying they put -  
down.

<sup>1</sup> "Spear handle (?)."<sup>2</sup> With negative it was translated, "became crazy."



- lin<sup>5</sup> gī de tcai a gī yin la<sup>5</sup> yī ts'ī<sup>5</sup> mai ze tca wō<sup>5</sup> dai is lō dji  
 Very angry they made him. Down his uncle for beaver where he set snare
- 2 i e de in k'e tīn tci ūt dain tcū da t'i a t'i ye dī ye ca  
 there on that he started to cry. Himself too "What is it?" he asked.  
 "For me
- za za wō xai lī ye dī i ga hwe<sup>5</sup> tca<sup>5</sup> tca ts'ūn ne i i ce tcq<sup>5</sup>  
 kill it," he said. Then beaver leg bone he passed.
- 4 līn dō in na dī xe cī ai yī ai tai mūz ze xa ya yin la  
 Then all who were there those all his uncles took them out.
- e dū we tc'i<sup>5</sup> yit dai<sup>5</sup> γūt des da k'a dū ye γūt yī bāt'  
 From there ahead they moved off. Again they were starving
- 6 a wō dja<sup>5</sup> i dī xa k'i nes tō i tca 'i tc'ūt dī ye dūn ne ta ke-  
 it happened. "There buffalo not knowing I saw," someone said. From among -  
 people
- wō ne dji e t'ō nī γūt dī la dūn ne tcq<sup>1</sup> yī ka des ya xa k'i  
 arrows he took. People asleep for them he started. Buffalo
- 8 na de lō wōn nī ya ye tc'i<sup>5</sup> nī des ya xa k'i a dja<sup>5</sup> xa t'e ye nī-  
 were there he came. To them he was coming buffalo he became. Just  
 he started to play.
- tc'i ate a tai ya yin wō  
 All he killed.
- 10 yī dje na da le mūt dū γa wes ōñ ga<sup>2</sup> wōn tca de a wō-  
 He was going back for him fireplace large when it had been prepared
- tc'in dla de ts'a de ts'i mūt tcū<sup>5</sup> tcūtc k'ūt tc'e tcūγ ye da  
 they were sitting. His grandmother wood who was sitting on crying
- 12 ū cū ye wō a dī dī ye dī ye in la dī xa k'i ma na dū e hī  
 "Grandmother, why do you say that?" he asked. One buffalo their (?).  
 dūn ne mais tcq<sup>5</sup> ne dī tō i e t'ū in la dī mais tī i wō ton 'i 'i  
 Man his bow one he had taken, arrows one bow he was holding.
- 14 k'a la γe kai me as et dī me as e dī dūn ne tūn ne dūt lūtc  
 "Caught in the willows, who said that of me? Who said that of me? Person's road  
 who carries arrows."
- līn dō at dū lī na wō te ye<sup>5</sup> i wō et dū ūt de t'ōk dūt sī<sup>5</sup>  
 Just nobody spoke. That is why not he shot. Their heads
- 16 ōñ ke t'e e in le dai yī tcūtc k'e yin nī yītc tci yit da gin la na xa-  
 two he held together. He broke them. He threw them in the fire. "Your animals  
 γūt dai dac la lō yīt dai xe t'i e na de hī kū ye dī he tc'a gin del  
 what did I do to?" "Ahead they were staying," they thought. They started off.
- 18 kō la in la t'i e dī dūn ne l'ō e sūt da xa k'i k'a bāt t'a  
 Old man one here after the people left sat. Buffalo fat his blanket  
 ya t'ō e i dūt tca γa xai ya yin 'ō a ca xa k'i ya dji tc'ū ne<sup>5</sup>  
 he had put that for his grandfather he pulled out. "Grandfather, buffalo  
 young wolves

<sup>1</sup> Translated "after everybody lay down"; compare dūn ne l'ō e, "after the people left,"  
 l. 18 below.

<sup>2</sup> See, gū wes gūn ge<sup>5</sup>, p. 312, l. 14 above.

- ye ze xai lə i k'a la bût t'as t'ə i yū di e ya yin 'ə ūt dū xa-  
killed it is its fat." "I put it in his blanket," he thought. He gave it to him.  
"Not young buffalo fat"
- 2 k'a k'a a li kū dī ġwa hwe' dūt tca' da dī a ġun ne t'e  
it is," he thought. Then his grandfather he told it was.  
ġū ye t'ō e e cī ye na γūt dī ye xa da xat (?) da γūt t'ō e ye na-  
"Their arrows they will know (?). Their own arrows if they know"
- 4 γūt dī e de' i γa de xa k'i yī ġūt ū le cīn de tce a ca γūt dī  
by that buffalo let them take. I was angry they said that of me."  
ūt dū xa k'a at dū k'a ūl li kū dī mūt tca' i wō ke ne li  
"Not young buffalo not fat it is," he thought his grandfather because  
he was glad.
- 6 ġwa hwe' mūt tca da dī ġū ye t'ō ūs sī e na ġūt dī ūt de' i γa da  
Then his grandfather he addressed. "Their arrows if they know by that  
xa k'i nī ġūt ū li ġū ye dī ġō tē i' mūt tca' dūn ne k'e tūn tē e  
buffalo they will take," he told them. Thither his grandfather after the people  
he moved,
- 8 xa k'i se tetc kū γūt dī ye ġi 'ōn' de ts'i lō ye γa djo' da ts'a  
"Buffalo are lying there," they thought. Over them they were sitting. "Why  
here are you sitting?"  
ġū ye dī ma γūt da wō l'ūl kū γūt dī ye la γūt t'i i ya γi dai de'  
he asked. "We will snare them," they thought. (?) if they are alive
- 10 xa wōt t'e la ġū ye dī kō la i wō ye tē i' a a ya la e t'ai na-  
it would be like that," he said old man, but to them he came immediately,  
"Your arrows  
xai t'ō e me da dīn 'ai sī in dō wa lēl ġū ye dī ūt dain a cū yū  
those they are sticking out of you take," he told them. "I myself and my -  
grandmother
- 12 na xa ġūt dai wō lī kū dī da t'a sī tē ūl la k'e nī da sūl la xa k'i  
our animals there will be," he thought. His own poor arrows he left on buffalo  
ye lē da nī 'ets  
they all stepped on.
- 14 a γai t'ōs dūn nai tī sūn ne a dī zūn i 'e dī yit dai dūn ne  
Agait'ōsdūnnai miserable was becoming. There ahead people  
ne lə me dī hī ġi yī dī mat t'ū e ma tē a 'i xa des ya ya k'ai-  
many their boss they had his daughter they did not like. He went out.  
She looked at him.
- 16 ta e na dai' yin dji' djes dūn ne ye' dī lī' yīn de tē i a ye dī  
"Your eyes I do not like," she said. Really he became angry  
i he' ya l'ə e wa tē i' des ya ya l'ə e i sūl lūts ġū e t'e ġū-  
because behind her toward he started, behind her he urinated. Quickly  
her abdomen (?)
- 18 tē mūt tē wā ġa nī ya tē in dī<sup>1</sup> kwē a wa' dī et dī tē in dī  
her child was born. "Medicine lodge make," he said. Medicine

<sup>1</sup> "Ghost, spirit" (?).

- kwę a gin la' mût ta' yī le sī' k'e wō lûts ūs sī e dī gwa'  
lodge they made. "His father who is let him urinate on," he said. Then
- 2 tc'in dī kwę a γī lī' nī γûn nī deł ta na γût det tetc ōn γwa lī  
medicine lodge which they had made they went in. They missed him once in a -  
while. Then for good  
na dū e mût ta' ūl le cī ūt dū a da tc'ût dī a γa t'ōs dūn ne ī'  
he was gone. His father he is not they knew. Agait'ōsdūnne
- 4 ī zq' a dū wa tc'it da ya xa' dūn ne a lōn t'e djō' a tc'it dū yī  
only not went there. "Well, man it is here let him come."  
'ōn mût tcwā' ūc cī tī sūn na ye ka a da dī a' ya dī ī yū a dī  
Then his grandmother, "My grandchild pitiful concerning this what are you -  
saying?" she said. She liked it
- 6 xon t'ō wō' wō tc'ī' des ya nī yē de mût tc'ī' tc'ût de tī ūt' ye  
that is why thither he started. When he came to it he took it, immediately  
ye k'e sūl lûts  
on him it urinated.
- 8 a tai ī tc'e gū yū a γū t'ōs dūn na ī' gū na tūn na ai tai  
All the woman too Agait'ōsdūnne their clothing all  
gū k'ût ts'e des la gū ye tc'q' kōn' a tai dq' tc'e nes sūz 'on  
they stripped off. From them fire all (?) they put out. Then
- 10 mût tcwā' ts'e' xon yū tsī a le t'ai ya γin la gū ye tc'q' mût-  
his grandmother sinew fire too pillow she put inside. From them his grand-  
mother  
tcwā tī gūn nī yū dī gū lō' xūt dūn ne gin 'atc gū ts'e xain la  
they drove off. "I wish in the morning when they get up sinew they will take -  
out."
- 12 xat dūn nī gin 'ats ūt dū lī gī ye at t'ī wq lī a cū tc'ī a le'  
In the morning they got up nothing they could use was there. "Grandmother's  
pillow  
t'a na nī t'a ye' dī ye tc'it des ya e t'ī zō ts'e' ī yū kōn'  
look inside," he said. She started to it. All at once sinew under fire
- 14 yū se se la lōn kon' na γin la' gū lū' e t'ō sa a ne le' tc'e gū-  
she has left. Fire she built again. "I wish arrows for me you make," woman  
tc'e e dī xa da k'ût dai' me tc'e le hī ta sī ya ōn la' gū lū'  
he told. Just willow poor arrow she made for him. "I wish
- 16 tc'ū ne ta dī tc'ū na' lū' a xō na wō wō sīt e dī ye ūt dū  
wolves three wolves I wish would come to us," he said. Not  
la dai k'a djō tc'ū na ta dī γa wa sīl a tai ya γin wq ī tc'e-  
long again wolves three were coming. All he killed. The woman
- 18 gū ī ī ye tc'ī' des ya γin wō' dai' ī tcūt ya γat ta dē da  
to them she went. Their noses she took hold of. She rubbed them. Three  
a tai xai γin la' γût t'a wō ne ta wō nī ī t'a γa gin deł gū lū'  
all she took out. The skins untanned inside they went. "I wish,
- 20 ma tcī ke nīn de ta dī ma ta' wa' sīl wō le' e' dī ūt dū la de  
caribou thirteen you will run along it will be," he said. Not long

- ga wa' sîl a tai ya yin wə ɡa a zis tɕ'ũ a ɣút de dla' k'a djũ,  
they came. All he killed. For them skin tipi they made. Again,
- 2 xút da ta dī lū' a xa ɡa' la nī wō sít ta dī yū ɡa' nī wō nī sút  
"Moose three I wish by us would run." Three by them came.  
i djũ a tai ye yin wə ɡa lín a t'a zí' at dū lī i ɡút dút lī  
Those too all he killed. Then leather nothing they had
- 4 a ɡút dja  
they made.  
mút tce yí' ɡū ɡa' wút ye dōñ ke a na wō ke le a cī ɡū ye dī  
His father-in-law "With them very famine you will die with,"  
he told them.
- 6 mút tɕwə i ai yī zō' k'e a ka da yin sút i e he' a dū dōñ  
His grandmother, she only after fat he left. With that not (?)  
i de xa ɣa lī' dōñ ke ɡū ye in da dla xút dút da t'a ɡún na-  
(?) just starvation with them was hard. Just that way they were dying
- 8 ke sō kū ɣút dī e tōō na wō de lī kū dī ɡa' na ɣa de l ɡa lín'  
they thought. "Well, we will come," they thought. Then they came. Then  
at dū na ɡút dút de l e dī ga nī ɡin de l ɡū tse dō at dū sai  
not they could go, there they came back. "Formerly not I
- 10 ɡū ya at sún a wōs lī he sī ɡū ye dī ɡū tse dō a tɕū dez ya  
for them meat I will get, I said," he said. Before he went away,  
xat da' na hū ɣút dī le de' at dū xa la dī ũ ɣút t'ũ ɡū yet de  
"Moose many when they go not the leader shoot," he told them,
- 12 a wō' ɡa nī ɡún nī de l ɡa xa da was sîl t'ais f'a tɕí' i zō ũ ɣút t'ũ  
"but when they come, they run out those behind only shoot."  
a wōn' me zī dún ne a lī dō' xa la dī dún ne i e de lúts me-  
But owl person when he was the leader man he shot. His wife
- 14 tɕ'í ũ a a zis wōn de dla ye des sō tōñ tī a tɕ'e nī f'a lō ye i-  
skin (?). She chased him. Far he stopped running, he fell.  
ts'út lə xwōn tī ɣút dai núl lī at dū' ɡwe de ta na wōn tsít'  
"This kind animal you are. Not quickly you will die,"
- 16 ye' dī ɡa zis yet dū ne dītc ɡwa me tɕí ũ a ne na i dja i wō'  
she said. "Skin you roll up in," Then his wife got up. Then  
me zī i mút sī' múk k'a ts'et de ɣal i wō la mút tsí' na tɕō de  
owl his head they clubbed that is why his head is large.

## AGAIT'ŌSDŪNNE, THE HAIR SCRAPINGS MAN.—Second Version.

- 18 xa k'ai zis ai yī t'a e dō we ts'e' ts'it dō út sūk i e dī  
Buffalo hide inside it from there child cried. Then  
wút s'it tī a ja i e dī xa k'í ɣa' ai yī ta zō' ts'it dō sút da'  
she started to it. There buffalo hairs among them only child sat.
- 20 nī yī dī tī tī sún ne yū dī mút dai ya sún ne 'ún a wō ne' tin-  
She took it up. Poor thing she thought about it. They tried to prevent her, but  
"It is pitiful"

- sûn ne yû dī nī ye dī tī ya γût da yen de ce  
she thought. She took it up. She cared for it. She raised it.
- 2 gū e t'e nūt ca a t'i a cūn' ye dī l'ō gī zq' ca yū e  
Quickly large it was. "Grandmother," he said, "grass only under me  
nī nī le' ye dī l'ō gī zq' ye yū e nī lī ài yī xa l'e gī út dū lī  
put," he said. Grass only under him she put. That during the night  
nothing
- 4 se 'ō nūn zō' on lī a cai da t'i an t'i yū dī mūt ts'út de-  
lay there. Ground only was there. "My grandchild what are you doing,"  
she thought. Her ragged blanket  
tc'íl k'e wō tc'í' yūk k'a ta xút l'e ge xa k'i na tcí' nī i get  
through it she looked at him. At night buffalo large he got up,
- 6 dūs tī e út sít a cai xa k'i lō a t'i yū dī  
what he was lying on (?) he ate up. "My grandchild buffalo is," she thought.  
dūn ne dō' a wō xa k'i' ts'a 'í dūn ne ne lō ne a t'i  
People famine was killing. Buffalo someone saw. People were many  
it was.
- 8 xat l'i dji' miñ ka ts'a dū de lī in la zō' a wō 'í kū dī xa k'i  
"Tomorrow after them we will go. All together we will do it," he thought.  
Buffalo  
γa 'í xa l'e ge dūn ne tcō' dūn ne 'e t'ō e dūn ne ta k'e we-  
he saw. At night while the people were asleep peoples' arrows among the people  
one from each
- 10 ne e t'e 'e t'ō nī dīn tō xút l'e ge xa k'i ka des ya ya 'í  
arrows he took. At night buffalo he started for. He saw them.  
ye ts'ít des ya ye gā nī ya et dū ye nē djit yū da t'ū ai te  
He started toward them. To them he came up. Not they were afraid of him.  
He shot them. All
- 12 ye ze' xai dūn ne e t'ō dōn lī mūg γût dai' da yūn lī' kū dī  
he killed. "People's arrows they are his animals they will be," he thought.  
k'e nī dai yes tō dī ūs cū yū út tsūn' a dō dle he yū dī de t'ō  
He placed them on them. "This my grandmother meat we will make,"  
he thought. His own arrows
- 14 qñ ke t'i k'e nī la  
two he placed on them.  
yī de dūn ne ka na des ya yī dī zō kon ne tcai a ts'in la'  
Back to the people he started back. Just back there fire large someone -  
had made.
- 16 dūn ne γō nō γût dja mūt tewu teúte k'út dje' at tsūk a cū  
To the people he came back. His grandmother on the wood was crying.  
"Grandmother,  
da na da dūn ne mūγ γût da in ka dīn ya ne nī k'e sūt dū-  
what is the matter?" "People their animals for you went, 'On you we will -  
build a fire'
- 18 lī dī ne dī me' a ce dī et dī dūn ne a tai ūn ne dī ye dūn ne  
they say of you." "Who says it of me?" he asked. "People all say it of you.  
People

- ūt dū mī nī dī ġe a tc'et dī' na xa γūt dai e dū lī tai l'a i e dī  
not are pleased they say." "Your animals none ran away. There
- 2 xūt l'e a na' ū dī xe mūt ts'it ta na dīl at dū lī tai l'a e dī  
at night they are still there to them go. None has run away," he said.  
dūn ne l'q e i e dī sūt da kō la lī ġī ya ga sūt da a ca  
After the people had left there sat old man one. By him he sat.  
"Grandfather,"
- 4 i e dī tc'ū yū na ya ya ze ze' xai i la γūs 'ī ye dī a ye dī  
he said, "wolves young one killed I saw," he said. (?) he said.  
dūn ne k'e γūt des 'atc i e dī xa k'i a t'ī i e dī zq' sūt tī  
After the people they two started. There buffalo were. There only they lay
- 6 ūt ts'ī tc'ūt sūt tī ye tc'e a e dī mūt ts'it sūt des deī xa k'ī  
toward they were lying. In front of them there toward them they went.  
"Buffalo
- a na ū de he kū γūt dī a wōn' γī ts'e des deī ai te ye ġin wq  
we will surround (?) they thought, but they went to them all he had killed.
- 8 e t'ō xa k'ai k'e da se tq me na ts'et dī e ka wō te dūn ne  
Arrows on the buffalo lay on them by those they knew them. Very people  
i nī dī ġe e dō wō lō  
were pleased. The end.

## ATCECQ KILLS BUFFALO.

- 10 da' dūn ne ya' dī bat dū xa k'ai tc'a' i tes ō' ne dū we ta jō we  
Then people when they were starving buffalo someone saw. Guns  
were none. Open place  
'a t'ī 'e' et dū 'a' tc'el le a jō ōn t'e xa l'e dje me da cī xa nac 'ī  
because it was not they could do anything it was. "Tomorrow that we may -  
corral them, fence
- 12 a tc'ūl le ts'et dī a yī 'e' a yī ze nī he' me tc'e tc'el le lī ġī tc'ūt dō  
we will make," they said. Then that day they left them. One boy  
'e tce cō 'ō ye da ne' jī' ka des ya dīa a yī 'e' da ne' ye tc'ī' me-  
Atceco called people (?) after them he started. Then people at him  
they were angry.
- 14 dje xaiñ ke da ne' 'ai k'e a jō 'a' wōn t'e 'e' xa l'e ta miñ ka  
People all because (?) they were next day after him  
ka tc'e tes deī  
they started.
- 16 ac ka ne dū we ġwa at dūn ne tī da xa k'ai ka des ya lō ts'ūz-  
Boy was gone. Then he himself alone buffalo started after. "Let us -  
kill him,"  
zū xaiñ et tc'ūt dī ġwa mī ka tc'ūt des deī ġit da ya kwōn ne tca'  
they were saying. Then after him they started. Waiting for him fire large
- 18 'a ġin la e dīn γūt des ts'ī na γūt daī me tc'ōn ye ne xe ya ya  
they made. There they were sitting. He was coming back. His grandmother  
raised him over there

- kwon tc'ai me tcwōn' a tcūk sūt da 'a cōn' ye ka ne tcūk ya ye dī  
behind the fire his grandmother crying sat. "My grandmother, why are you -  
crying?" he asked.
- 2 dǰō ne' tse zū xai le ne tc'et dī a yī 'e' a cūk' ye dī me' a ce dī  
"These people 'We will kill him' they say of you." Then "Grandmother,"  
he said, "which one
- cūt da da dī a ce dī i cī me da' tc'e ne dǰit ke k'e  
said that of me show me." They were afraid of him.
- 4 xa' gwa xa k'ai ka tc'ūt des deī e dī na dī 'i' i yin yī ka dī i i  
Then buffalo they started after. Where they had been they went to look.  
gwa k'a me da t'i tc'e' na a xa' yin a sōn' a yī' ac ka gū k'e na ya-  
Still they were to be seen. "Hold on, they might see us." That boy  
after them went along.
- 6 daī tc'e xa k'ai na nī yic a cō' gī ye dī ya a yī xa k'ai ja ga wō  
"Hold on, buffalo might see you," they said. For them these buffalo  
he killed.  
gū tace me is ke ge na lō ōn ke k'i xain la 'e' e yī 'e' yī ka des-  
His arrows his children many two he took out. Then to this he started.
- 8 ya lō xūt l'e ye e dī xa k'a ya yin γō lō da' xūn na ōn ke k'i  
That night there buffalo he killed. Some of them two  
ya da sel la mes ke ge in la t'i xa k'ai i la dī gū ya da sel la 'a-  
he gave to them; his child one, buffalo one he allotted. Then
- 10 yī 'e' ya ya yit da  
they were saved.

## ATCECQ KILLS A BAD MAN.

- i la γō t'e dī ya tc'e dī bat 'ū' lū ge na lō a da tc'e dī qōn ka  
One time they were starving. Then fish many they knew in that direction
- 12 tc'a deī e dī kō la me tc'e le na dī ye 'e da tc'et dī 'a yī' 'e'  
they traveled. There old man bad was living they knew. Then  
na dū e e cī kū tc'ūt dī e yī 'e gwa tc'i' tc'a deī 'i' i k'a ye dī  
he was away they thought. Then thither they had traveled still there
- 14 'a t'i lō a yī ac ka na ts'ūt le a ce ma k'a wō cī' et dī me na-  
he was. That boy small, "Grandfather I will visit," he said. His friends  
dǰi ne yū la yet dī 'in k'ai dec būt ca in da wō de dlā ma k'a-  
"Do not," said. "Nevertheless, I am starving for me it is hard, I will visit -  
him,"
- 16 ya wō ce' et dī wō te na ts'e ne 'ūn 'a wōn' yīn ka des ya  
he said. Very they restrained him būt to him he started.  
yō nai ya a yī kō la ye ka dī ya ye dī a ca' dec būt a yī 'e  
He came to him. That old man, "Why did you come?" he asked.  
"Grandfather, I am starving because
- 18 dū' dī 'e nī ka ts'i ts'i de ca e yī 'e' 'ac t'i' ye dī' kū la at dū  
this way to you I came. That is why I am," he said. Old man "Not

- la de ye dī 'a wō t'ī 'q dīn da ye dī ne jū cāi e cī e ca' k'a da-  
long time," he said, "you will be. Go back," he said, "I will kill you."  
"Grandfather as people
- 2 ne e dīn dī a dīn dī 'q hū ġe ma ne t'es et dī me tē'i yū ġa  
(?) you speak." "Well fish cook for him," he said. His wife  
ja lū we se t'e me' jūc xai le kū dī kō la ġwa 'a yī ac ka  
for him fish cooked. "I will kill him," he thought old man. Then that boy
- 4 lū ġe yat tset' da ne t'e lū ġe ġint set k'a ġinda 'ōn t'e a tce-  
fish he ate. "What are you? Fish you ate still you live. You are Atceewa."  
cwa ye dī a ca 'ū da' ġac t'e xa t'e ca nī tēūt dī ai ye 'e  
he said. "Grandfather, then what am I thus to me you gave to eat. Then
- 6 a ġūs set cīn dī ġe wō lī' da was dī xa a dīn dī kwōn k'e a ġon'  
I ate it. I was glad it was. What did I do you speak that way? But  
cīn dī ġe tē'ai ōn lī'  
I am glad it is."
- 8 k'a tēū ma īn t'es ye dī ma tē'i yū wa tē'i ya e t'e 'e' dū da ne'  
"Again for him cook," he said. His wife for him she cooked. "Not  
person  
xa cī le da ōn le 'ī' 'ī k'ai tē' īn t'e da' wō t'a cī e ca' da ġōc dī he ka  
did it to me it has been. Nevertheless supernatural power we will use on each -  
other." "Grandfather, what am I to do
- 10 'a dīn dī hwōn k'e a wō' ce de ye' ne lō ġīn tset a ca' nūn ne xa ts'e'  
you speak that way?" "But my food much you ate." "Grandfather, you first  
a ce ne le' ye dī e yī kō la ġa tē' īn t'e a yīn la te ka tce tēk' a yī  
do something to me," he said. That old man supernatural thing he did.  
Large frog that
- 12 me l'a sūt da nō' ye' dī ai ye ac ka ye dī ye de dūk' ū nūn nai  
his palm sat. "Take it," he said. That boy he told. He swallowed it. "Now  
you  
'a ce ne le' ye dī ī he a ca ū da ye 'et da wa c de ū ka a dīn dī-  
do something to me," he said. "Yes, grandfather, what do I know because -  
of which you speak that way?"
- 14 kwōn k'e 'a wōn ġwa ūt tce cōn' te ka tce at cūt le de dūk  
But then, "Atceq frog small you swallowed,  
da ne t'e at dū kīn dī ne 'a' 'a ca' 'ū da was t'e 'ū ka a dīn de  
how is it not you minded it?" "Grandfather what am I because of which  
you say that?"
- 16 kū la ye de dūk' ġa cū' e tē' ītē a dja'  
Old man swallowed it, then hardly he breathed it became.  
e tce cō xwōn' de la kū la 'at dūn nī a ce' ī at da wō dī a yī 'e'  
Atceq ran back. Old man "He he did it to me he knows." Then
- 18 a tce cōn' ġwa ta na de l'a me tē'i yū wa' wō t'e ū tēō' me k'e nō ya  
Atceq then he ran back. His wife, "Very well after him go,  
'a' na cū dle ye' k'e de ca tē' ē ġe tsī' tī sūn ne et dū ġwa cūc-  
get him to cure me." After him she started, woman it was pitiful. "Not yet  
I can marry



- da a yō wōn t'ī na nū tī ye dī i he e' dī ye ts'ī' xwōn nī dja  
it is. Let him keep you," he said. "Yes," she said. Toward him he turned -  
back
- 2 ġwa k'a xwōn djū e djite ja k'ain e djin ġwa k'a e djic lō eyī  
Yet so well he was breathing. Over him he was singing. Still he was -  
breathing. That
- te ka tce lin dō' me ze k'e hī ye dūn ne 'ō ġwa t'ai ts'ūt  
frog at once his mouth he closed. Then he died.
- 4 ġwa ta na de dla ye di'e nō dja da 'ō wūn ne da 'a ne t'ī 'e ce'  
Then he ran back. Back there he came. "How did you live, you are?"  
"My grandfather
- wō te' tcū ya lō ūt dū me tc'e le wō dja tcūn nī cūt ġūs set a k'ai  
very was kind. Not he is bad. Well he fed me. I ate it."
- 6 kū la me tc'e le 'ī 'ī 'ūt da tc'et dī a yī 'e me dje ne djit ġwa  
Old man used to be bad they knew. Then they were afraid of him. Then
- e tce cō ye ze xai wō' te dūn ne 'ī nī dī ġe a dja' ġwa gō tc'ī'  
Atceco killed him. Very people were pleased it happened. Then to it
- 8 ts'e dī es da hū ġe ka a yī 'e dūn ne ne lō ne da γūt da me tc'i-  
they moved camp, for fish. Then people many were saved. His wives
- yūe ne lō da na ya γwō ayī tc'ī yō 'a nī ye dī le hī 'aik'e nī na-  
were many. People he had killed the wives of those those he had taken, all  
they took.
- 10 tc'et dī la a yī 'e da ne' ne lō ne 'ī dī ġe a dja' e tc'e dī e tce cō  
Those people many they were glad it happened they say, Atceco.

#### AGAIT'ŌSDŪNNE MARRIES THE CHIEF'S DAUGHTER.

- a γai t'ōs dūn ne' e lī lō et dū a da tc'et dī xō te dūn ne tī sūn ne  
Agait'ōsdūnne it was. Not they knew. Some kind man, miserable
- 12 dūn ne 'ō dji' tī sūn ne dūn ne' e lī xō t'e dūn ne yē tc'e ī ne  
man, more than that miserable man he was. Such man they despised,  
e dū lī' ze' xai e yī e he' hī ġin dūn ne miñ kai e lī dūn nai tī  
nothing he killed because of that. One man respected was. Headman
- 14 tc'et dī me tū e xōn djō ya γūt da ke tc'e le hwū ke wōc 'aī e-  
they called him. His daughter well he kept her. From bad he kept her.  
On account of that
- yī tca' wōn djū ya γūt da  
well he kept her.
- 16 ġū zō 'in t'ī zō ma būt ne tca' a dja' dōn t'ī wō' ō t'e yū dī  
Then suddenly her belly was large it happened. "How did it happen  
is it?" he thought.
- mūt ta' a da tcū dī kū dī ye tc'ī tc'ūt dō a le hī a da tc'ū lī hī  
"Its father will be revealed," he thought. "From whom child is made it will -  
be revealed,"
- 18 kū dī mūt ta' tc'ain t'e 'e' in da de dla na tūn ne ya dje γa γūt da  
he thought, her father. With supernatural power, strong thunderbirds  
young ones he was keeping.

- kwə' 'a wōn dla' e dī mī ka nūc tai' kū dī dūn ne ai t'e e dī nī la  
The cage he made, "There to it I will look," he thought. People all there  
he took.
- 2 me 'a t'i et dī in dū e dūn ne ai t'e et dī ai yī na tūn ne ya je 'i 'i  
"Who did it?" he asked. "No," people all said. "That thunder bird  
young one  
ts'e xōn t'e me da t'i 'a yin la' 'a t'i et dī kū yin da ma tcōs ye e yī  
outside thus it appear make it it is," he said. "Go in his fine feathers  
those
- 4 xat de ya e yī ya de yīn ka ne ta ya a ye 'i kwe na tc'et datc  
will be that way." That sign at it he would look that way they were coming-  
in.  
dīt dī i et dū na ya i da xōn t'e  
That one not it moved it was.
- 6 ġwa a yin t'ōs dūn ne a yī jō wōn lī' wōn dūn ne ai t'ela et dī  
Then Agait'ōsdūnne that one only it is, "Here people all are?"  
he asked.  
in la t'i dūn ne' ġwa k'a et dū jō na se ya et dī kō wa lī ye dī  
"One man yet not only he has come," he said. "He is there," he said.
- 8 kū n ya e yī a ya t'ōs kū in ya et t'e me tcōc ye' xa dja' ya yin ya  
He came in. That Agait'ōsdūnne he came in at once his feathers stood out-  
thus.  
a yī tc'i me tcō wō lī lō kū dī me tce'  
"From that one her child is," he thought; his father-in-law.
- 10 e yī wō te tī sūn ne me tcwē ye tc'i' ka de 'a t'a yun nū ts'i dī  
That very miserable his child to him he sent. "Let them die,"  
ye dī ōn gū ge de tī ōn kū des la e dū lī gū na tūn ne' t'a ya is ke  
he said. He threw her away. He threw them away. None their clothes  
they should wear.
- 12 tī tsūn nī da' et dū a γūt dī hī yō a kū γūt dī a yī da zō a wō de cī  
It was pitiful. "Not they could do anything," they thought. That man,  
"We will live,"  
et dī tc'ain t'e 'e' xūt da gū yō na ġet ye ze' xai a yī me zis xūt t'e  
he said. With supernatural power moose came up to them. He killed it. That  
its skin just
- 14 ye ya 'a yin la' k'ūs dū e o ke γūt de t'e xō tcō a γūt dī dla' e yī  
its hair he made. Dress two of them good they made. He  
xa γūt dai ōn lī djō a γūt dī 'et dī' da' e yī me da t'i e yī t'a dji  
that kind of a being he is. There they were. If he said anything that ap-  
peared. With that
- 16 ya γūt da yas k'e 'ūt da ze' ūt dū te ge sūn ne ya he wōn lī gō tcō  
they lived. Winter all not miserable they were. Good  
tinda'ine wō te ya ya dī bŭt lō gū yīn ka na gūt des del gū ze ze' ka'  
those they moved away from very they were starving. To them they were com-  
ing. As a corpse
- 18 ōn ġi de tī e yī 'e' et dū gū ya nī tcūt ūt da le' zo' gū ya ne 'o  
they threw him away because of that not he gave them food. Blood only  
he gave them.

- ût da le' na lō gū ya ne 'q a γût dūn ne gī ze' xai t'a dji γa wō dai  
Blood much he gave them. Those people "He kills with that we will live,"
- 2 gū ye dī ai yī 'e' γût dai ka des ya me tc'ī ū 'e' tc'in' xala de γa γōl  
they said. Then animals after he went. His wife "Ahead walks,"  
et dī et dū γī zū xai et dī hī gī dūn ne dūn ne tc'ūl la' e lī' a yī  
she said, "not you kill," she said. One man bad man was. That one
- 4 ye jō ai yī γût dai ai t'e γī ye da wq' t'a dji ya γa γit da  
he shot it. Those animals all they killed with that they lived.  
gū zō me tc'ī ū a ne dū we tcec q kū dī tc'e ġe xa de zis γa zō  
Then her husband (?) was not. "He is wounded," she thought, woman.  
Moose skin robe
- 6 in tcūt 'e' yīn ka des ya ye t'a se ya k'a wōn sūt le γût da lō 'a zis  
when she took for him she went. To him she came. Still a little he was alive.  
Robe  
ye tsī' k'e da yet sūz 'e' na ye γin da' γût dai ts'ī dūn ne e lī lō  
on his head when she put she made him alive again. From an animal man was.
- 8 a γūn t'ōs et dū lī da' ma in da wōt de dla'  
Agait'ōsdūnne nothing for him was hard.

THE ORPHAN BOY KILLS BEAVER.<sup>1</sup>

- a t'a mūt tcil le ma' ma ta' ai yī yū t'ais kī mūt tcil le  
Young woman, her younger brother, her mother, her father, these too  
had died. Her younger brother
- 10 ne cī dōn' k'e dūn ne ta na ke tca' tū wūt tc'a dje gū e  
she raised. Famine people was killing. Beaver lake along  
ts'ūn nī da ke he' ma de ya γail ūs tūn ne ai yī' ca γa nī ġet  
they came. His sister was carrying a load. "Ice that for me cut a hole -  
through.
- 12 dji ze wōc dai' e' t'ō k'ūt ya' γin γat lū ge wōn e wōs dai'  
By a hook I will sit. Arrows willows shave; for fish I will watch.  
yī dūγ yet de xōnt dī k'ōn i he' ye dī  
Up on shore make a fire." "Yes," she said.
- 14 e dī wō tc'ī' γût dī es 'atc kōn γa γin da k'a djū' i 'e dī  
From there they two went on. By the fire he sat. Again there  
wō ts'it des ya e t'ō te nīt sīt' tsa' na lō' yū ġet xa γa γin tōn  
thither she started. Arrow he stuck in the water. Beaver many he speared.  
He pulled it out.
- 16 xai i he xai ya γin wq ma de ġa nō dja tca' nī dīn le γōn-  
Club with he killed it. His sister he came back to. "Beaver get it."  
She started to it.
- des ya tca' na nī la xa ya da ne lūt  
Beaver she brought. She singed them.

<sup>1</sup> Told by Ike with Alexander Cardinal serving as interpreter.

- ga cōn' dūn ne k'e des ya xa ya da ne lūt yū mūt tcil le  
Then after the people she started. She had singed them her brother
- 2 γa γail dūt tcil le yūk k'e da se da tca' i he ye tcūt tsa daitc  
she carried. Her brother on her sat. Beaver with they were working for  
gū ye ya γail le ts'a 'i' mūt tc'i' sūt di des del ya tc'i ti ai ye  
along there she carried him. They saw him. To him they went. She put him -  
down. Those
- 4 ma tce' mū nī ts'ūt di la ai te xa tc'a gi la  
their tails they took from him. All they took.  
ai yi l'ōn dōn ti gi ūn nī wō mī de tc'i a tc'in la' tca' tc'a-  
After that famine was killing them. He was angry they made. Beaver  
knee bone
- 6 t'sūn ne' ai ye γūt set' yin de tc'ai a t'i ne dōn' tī nī wō yi-  
that he ate. Because they made him mad famine was killing them. They sent -  
for him.  
k'a wō de' ye ce tsq' k'a djū tca' na lq na γa ze xai ġa wōn-  
He defecated. Again beaver many they killed again. Then well
- 8 tcō yūn gi da  
they lived.

## THE MOOSE THAT HAD BEEN A MAN.

- dūn ne ne lq tc'a del xa l'it dō cīs k'a ġa dū jīt e cī' 'e' di kō la  
People many were travelling about. "In the morning along the mountain  
I will hunt," he said old man.
- 10 xada ye dī ts'ūk xada q ke dī in la 'a ġūt t'i γō dji kō la jī da del-  
Moose heard him, moose two were together. That old man was a powerful-  
medicineman.  
la ġwa axatc'it da ya 'e' dū me γait da γa wō li' da γō t'a xōn t'e-  
Then "He is coming after us; not we will live it is. What shall we do?  
Nevertheless
- 12 e wōn' wō te ke tsj wō 'a cī a' sī t'e γōn lī ka a yi kū la γūt-  
very slyly we will travel we are it is." That old man they heard.  
dī ts'ūk eyi 'e' 'a γūt dī wōt te ke tsī' γa ac ġwa' gū ye kō la  
Then they did it, very slyly they traveled. Then along there old man
- 14 des ya 'a dī 'i et dū ye ke' et da wō dī ts'i' ōn gi jō' nai ya  
started. (?) Not tracks he knew; straight to them he came.  
tac 'e he' ye ze xai et dū ya ya yin t'ats xat da ōn ke t'i  
With arrows he killed (one). Not he cut it open. Moose were two.
- 16 lī ġe' ne dū we kū dī ye ka des ya wō te k'a l'etc ai yi lq dji'  
"One is missing," he thought. For it he started. Very it ran; the end of it  
nest jī xat da a yi kō la ts'i' ōn tcī yō nai ya ye xada nī nī jūt yi-  
it lay down, moose. That old man straight to him came. That moose  
he drove up.
- 18 tī t'a t'a 'e mestīn yet da dī dītc dī t'a na γūt da dī ts'ūk xat da  
With a feather bow showed him the way. His feather started to move  
he heard it, moose.

- ya 'i da wac ta ġwa tɔ' t'edɔ sez ze xai kū dī de tcin na lɔ wōñ k'a  
He saw him. "What shall I do? Now long ago he killed me," he thought.  
Trees many for a place
- 2 ye 'i de tcin na lɔ dī e dī wī tc'i' nī 'i l'a' ye k'e da nī l'a dūn ne  
he looked. Trees where there were many thither he ran. Along side of him  
he ran, man.  
e dū ye yī' xa l'e xat da ma in da xō de la wōñ sūt dle ta jōn ġe  
Not he could run away from him, moose. It was hard for him. Small open place
- 4 wōñ lī' et de se ze xai ya wōñ lī' kū dī 'en t'i jɔ ta jɔ ġe ne tīs  
there was, "There he will kill me it will be," he thought. Suddenly  
"Open place I will lie down  
t'a dūn na l'a et dū a' de xe e jɔ a wō dja' ya k'ai na wōt l'a e t'e  
I will run near. Not I can do anything it happened." He jumped to it  
immediately
- 6 ya i ts'ūt  
he fell.  
da ne elī lɔ eyī xat da eyī kō la met cī le yilī' lɔ ta wōñ t'e-  
Man he was, that moose. That old man his younger brother he was.  
Long before
- 8 dɔ me ta dji' nī de 'i 'i 'e yī e lī lɔ ye k'e nō wūt l'a cai ac t'i  
from the band he had disappeared. That was the one. Along side of him  
he stopped from running. "I it is,  
ye ka a ne t'i ye dī' ū gwōt da dī ġe wō' de nī tca gō dji' a'-  
what do you want?" he asked. Then some place world larger place thither  
you stay
- 10 ne t'i et de ū dai cīn lɔ yet dī' ūt dū ze xai me tcī le yilī at da-  
it is better," he said. Not he killed him. His younger brother he was he knew.  
wōt dī e yī 'e' ye tc'e le dūn ne a' na dja'  
Then he left him man he became again.

### WŌNYŌNĪ AVENGES THE DEATH OF HIS SONS.<sup>1</sup>

- 12 wō yō nī tī da zō at'i ya lī lō<sup>2</sup> mes ke ġe ya nī yū tca γō na xī  
Wonyoni alone he was. Finally his children he raised. "Just ourselves  
jō dūn ne i l'a wō de in t'i zō me tcū a gō na xai zō dūn ne i l'a-  
only people one place?" suddenly his boy, "is it only us, people one place?"
- 14 wō t'e e dī in dū e naise cac tū na zūte ū yī djūn xwa e lū ġe  
he asked. "No, your uncle, Bear-stands-in-the-water is named, here close by  
fish  
wō līn dī a t'i a wōñ' mī tc'i le i wō tīn da ya na xūn na cī  
place where they are he is but he is mean. Because of that alone I raised -  
you."

<sup>1</sup> Told by Ike, a man about 70 years old who evidently knew many myths but who stammered at times making recording from his dictation difficult.

<sup>2</sup> "Like you keep trying and trying and at last you manage it."

- tī a xō dī wō<sup>1</sup> na hī se a cī mūk ga da wō del e dī xa sa tcū a<sup>1</sup>  
 "Father, nevertheless, our uncle we will visit," he said. "Well, my boy,
- 2 tī ne sūn ne at dū wa won dai cī ye' dī xōn dī a wō<sup>1</sup> sī ze a cī  
 you are to be pitied. Not you will live," he said. "Nevertheless, my uncle  
 mūk ga wōc dai ye' dī e yī he<sup>1</sup> ga won lō na nūn ūs 'ūn ye' dī  
 I will visit," he said. Then "Many times I have prevented you," he said.
- 4 mes ke gī ta de na γα γūt des del  
 His children three persons went toward him.  
 in la t'ī xais l'a hī ai yī wō djō ye tc'ī<sup>1</sup> wūt dītc at dū nō dūγ-  
 One the youngest, that one well he spoke to. "Not your brothers
- 6 γa ne kū e γin del et dū kū won ya<sup>1</sup> ye' dī i wō ke l'ū nai gōn-  
 they go in, not you go in," he said. Then, "Shoestring dry,  
 da cī ya ke l'ūl ōn la ye' dī in kelū at dū na tcūt tc'ī<sup>1</sup> līn wō dai  
 for it shoestring make," he said. "Track not strong one ahead of the other
- 8 da 'a xa<sup>1</sup> nī wōn le<sup>1</sup> ye' dī  
 your snowshoes you leave," he said.  
 gwa da 'a xe<sup>1</sup> xōn la<sup>1</sup> ma da gū ec ke gū a da dja ne gī yō nī del  
 Then his snowshoes he did that way. His older brothers young men  
 the way they were came there.
- 10 ga a ga dī le kū ye γin 'atc kū e nai ya ye' dī a wōn<sup>1</sup> γa līn at de zūt  
 When they came there two went in. "Come in," he said but really he stood-  
 still.  
 tc'e tc'ī na tca tca a dji dūn ne a tai ya wōn a cī ne l'ais a yin lai<sup>1</sup>  
 Outside he played. Those people all those he killed grease he made of them.
- 12 dūn ne dūk ga a le<sup>1</sup> ga ma je ke gūn nī tcūt a tca kai<sup>1</sup> nī γūt yī la  
 "People cook for." His nephews he fed. Spears he took up.  
 ya gūt l'ī l'a dji a tca kai nī γut yin la līn gū kwē l'a dji<sup>1</sup> es ke gū  
 Where he kept them (?) spears he took. Just his tīpī the back boys
- 14 nī nī la i wō na be<sup>1</sup> yū<sup>2</sup> cac gū la xa cī 'intc e dī le je dai ya je<sup>1</sup>  
 he put them. Then "Your aunt, bear it was we used to do to," he said.  
 "She bear with young ones  
 mō na i dac da<sup>1</sup> gū la xa cī 'itc in la wō te<sup>1</sup> xa in dī djū da xa da-  
 when we came to them it was we used to do this way. One place we would-  
 scare them out. They would run out
- 16 l'itc in la wō te in da dji a cī gōtc a yī i l'ic a lōn t'e e dī gū la  
 together very on either side we would spear them. This grease it is," he-  
 said. "It was  
 xa cī 'intc ga 'in la wō te es ke gū i gais gōt  
 we used to do this way," same time very boys he speared.
- 18 in la t'ī es ka 'ī ta na de l'a yī dī ye ūt tūn ne ye dī 'a sōn in gelū  
 One boy ran away. Back road he chased him. Track  
 at dū na tcūt yai yī xa l'a ye tc'e le i he<sup>1</sup> dūt ta ka ta na de dīa  
 not strong he outran him. He left him because to his father he ran back.

<sup>1</sup> Also given sa tcwē.<sup>2</sup> "The wife of a father's brother."

- dūt ta' ɣa nō dla cūt tcū 'a nō dūɣ ɣa da ɣūt dja yet dī sis ze  
His father he came to. "My boy, your older brothers what has happened to?"  
he asked. "My uncle
- 2 ǵū ǵin wō e dī ɔ ūt dū wō yō nī at dū kin dī 'a' xat ye' xō ta tcin  
killed them," he said. Now not, Wonyoni, not he cared. Just he lay by -  
the fire.
- mūt tcī ū a tcūk ǵe' tcī ne dūt dūt tete  
His wife she cried (?). She tried to throw herself into the fire (?).
- 4 xa l'e dji na di ka ɣa yin ka des ya xa nīs ze at dū ye dī a te cī <sup>1</sup>  
The next morning daylight he started for them. "Come, your uncle  
let us go,"
- ye dī mūt tcī ū a ū et dī ǵī yin ka des 'atc tin da lō xat tī 'a  
he said. His wife (?) he said. To him they two started. He had moved away.  
"Just
- 6 yī da ne xō ne a xō ō ǵūt da dlōtc e dī nais ze mūt tca wōn tī e  
ahead my brother is laughing at us," he said. "Your uncle does not know -  
what to do,
- k'e wō a t'ī la xūt de yes ke ge ya yin wō i ya de ye dūn ne lūt  
he is that kind." For nothing his boys he had killed, he burned them all over.
- 8 ǵī k'e des 'atc ye dō na mī ǵe wōn tca de dain dī e' dji' nī da lō  
After him they two went. Opposite side lake large place across he was -  
camped.
- wō yō nī' mūt tce wō ɣai tce ǵī a l'e le' dja' yū on ne' a ne t'ī ye' dī  
Wonyoni got mad. They two came to him (?). "Over there you are," he said.
- 10 ǵī yū na 'ī i yī wō ga won ya nī ǵō ga yaɭ ɣūt dī ǵa hwa ɣai yaɭ  
He was looking for them. (?) now he is walking.
- ya nī' des ya na dūn ne na tca i xwǵ ɣai yaɭ ǵwa ya nī' ke din ya  
In front of them he came. Man was large. Close he came. Then in front of -  
them he came down.
- 12 hwa 'e ɣūt ye' ta na de l'a i wō yō nī' (nūt te tcē ǵī) nūt dji yī tcek-  
"Brother (?), for nothing he ran off. Wonyoni, your feelings are hurt
- e cī wōn le ta na din l'a k'a dji ye tc'ī' xō na nī dja i ye xa' ǵwa'  
you are, you run off." Again toward him he ran back. And now
- 14 ya ɣa nī ya nī la' mes ke ǵe es ce wōn le he ye dī wō' ye tc'e 'in-  
he came to him. "You it is the boys you will do the same to me," he said. But  
he was not afraid of him;
- ne he' i wōn la a ye dī ōn nī xa tse' dūt dūn dī' yī dī ǵe wō-  
that is why right there, "Now you first make a move." Up Wonyoni
- 16 yō na' dūn ne tsī' tc'ī' yū nī xūl ǵō tc'ī' ya' in nai xūl ye yū e  
toward man's head he struck. Toward he was striking under
- yūt ts'ūn ne k'e nī xūl ǵai dūn ne i dūn ne na tca i ǵwa' ya 'i-  
his legs he broke with a blow, man the man large. Then he fell down.
- 18 ts'ūt ya ɣa le' ya nī dī dli he' ye tc'ūɣ ɣi xūl ɣa ye ze' xai  
His club he got up he struck him with it. He killed him.

<sup>1</sup> Perhaps, xa dō t'a je.

yī dī ġe ye kwę tc'ī<sup>6</sup> hai yī kō la mūt da dīn dī tca dī e dji<sup>6</sup> nī tī  
Up toward his camp, "That old man nobody is stronger, where did you -  
put him

- 2 a t'ī ont'e mūt tcī ū a da γāl le<sup>6</sup> t'a dji<sup>6</sup> dī e dla<sup>6</sup> tcī e ka le<sup>6</sup>  
is it?" his wife. His sack with she ran back for. Flat stone  
ī ye he<sup>6</sup> dūn ne ū nī ġas dūn ne k'a zī de ġāl le<sup>6</sup> he<sup>6</sup> ga yō mūk k'e  
with man she threw at. Man one side he moved. (?) On her
- 4 nō γūt dla<sup>6</sup> ye ts'ey γe xūl ai yī<sup>6</sup> dūn ne na tcaī wō yō nī a tai  
he jumped He knocked her down. That man large. Wonyoni all  
sas tū na zūt de ya γūt de xūl dūn ne a tai mī nī dī ġe a yin la<sup>6</sup>  
Bear-in-water-stands he killed with a club. People all were pleased he made.
- 6 ō yō nī' da kwe e dji<sup>6</sup> nez ya dūn ne ya da wō ne na lō ne  
Wonyoni to his own camp he came. People those he killed were many.

### THE REVENGE OF WŌNYŌNĪ.

dūn ne ġī ġī kō la e lī mes ke ġe tī da' ya nī ce eyī ġwa<sup>6</sup> dūn ne tī  
Man one, old man he was, his children alone he raised. Those now  
men

- 8 dōn lī 'a da dja<sup>6</sup> ī he<sup>6</sup> tī 'a' wōn djo wō tc'ī<sup>6</sup> xwā xa dūn ne' et da'-  
were become with, "Father, right here close people do you know  
ne dī da' wōn lī la me' ta' tc'ī<sup>6</sup> et dī ce tc'ū ē dūn ne xwā et dū  
are there?" to his father he spoke. "My son, people near not
- 10 et dūc dī da' wōn lī a wōn<sup>6</sup> djo' xwa he' ne ze tc'ūl lai na de a wōn<sup>6</sup>  
I know there are, but here close by your uncle bad lives, but  
mī tc'e le e le et dī meck e ġī tc'ī<sup>6</sup> me k'a wō t'a cī γū ye dī meck e-  
he used to be bad," he said, to his children. "To him we (two) will go,"  
they said, his children.
- 12 ġe yū la' et dū me' ya ya da e cī et dī gū ta<sup>6</sup> xōn t'e a wōn<sup>6</sup> se ze  
"Do not do it. Not you will live," he said, their father. "Nevertheless  
my uncle  
ka wō t'a cī dūn ne ī e dī' a xa in da wō de dla<sup>6</sup> γūt dī ec ke ġū  
we will go to. People none for us it is hard," they said, boys.
- 14 ī he<sup>6</sup> ġō da 'ac et dī et da wō dī e cī dī ce da dat dī gū ta<sup>6</sup> gū ye dī  
"Well, go," he said. "Whatever you know tell me," their father said to him,  
me tc'īl le yas na dzas da<sup>6</sup> 'et dū 'in t'a dī ts'it e le kūs dī 'e cī'  
the youngest brother. "Snow if it falls not it sticks together I think,"
- 16 'et dī me tcēl le wōn γa des 'atc gū tcīl le djū' cañ djū' xwōn ne  
he said, the youngest brother. There they (two) started. The youngest one too,  
"I too my brothers  
'e' dūs de le te 'a' de ta tc'ī<sup>6</sup> et dī ī he<sup>6</sup> yet dī gū ta<sup>6</sup> ce tc'ū 'ē'  
with I will go, father," to his father he spoke. "Well," he said his father,  
"My boy.

<sup>1</sup> The father asked the boy to tell him what supernatural help he had. The boy replied that he had dreamed of running away from danger on loose, unpacked snow.



- ne se mī tc'e le he le nō da wō' kwe ya yin 'atc et de' a wō' et dū  
your uncle is bad. Your brothers if they go in, but not
- 2 kwe wō ya' ts'e dji' na tc'e wōn dja' me tc'ū e' tc'i' et dī ko la  
go in. Outside play," to his son he said it, old man.  
gwa' wō tc'i' γūt des de' a yī kō la ga nī γūn nī 'atc ca ze 'i 'i  
Then thither they started. That old man they (two) came to him,  
"My former nephews
- 4 a' γūt t'i lō et dī gū e t'e ma nī tcūt et dī cac lec ya nī tcūt  
they are," he said. "Quick to them give to eat," he said. Bear grease  
to them she gave.  
a yī k'e γī ze' xai a yī ic ke gū ōn ke t'e yin wō gū tc'ile ta na-  
By means of that he killed them. Those boys two he killed. The youngest -  
brother ran away.
- 6 de l'a yī dī'e me 'a xa' nī la lō gō tc'i' e' na dī t'es ta na de l'a  
Over there his snowshoes he had left. Thither with he put them on again.  
He ran away.  
me ta' ka na γūt l'il tī a' xō nū ōn ke t'e yin wō et dī e yī  
His father he ran to. "Father, my brothers two he killed," he said, that
- 8 ec ka mūt ta' et dū kū dī 'a' se tī wōn yō nī' ū' ye a yī kō la'  
boy. His father not he minded it. He slept. "Smart" his name was. That  
old man  
na tc'ū lē dūn ne e lī e tc'et dī xūt l'e dji' la ce' k'a wō cai et dī  
small man he was they say. "Tomorrow, my brother-in-law I will go to,"  
he said.
- 10 wōn des ya i edī me kwā 'i 'i ne dū we tī da lō i edī me c'k'e ge  
There he started. There his camp had been it was not. He had moved.  
There his sons  
ze e tse sūl la wō nai ya yī da' miñ ge dain de e dji' nī da lō ye tc'i'  
bodies lay he came there. Over there lake across he was camped. To him
- 12 des ya kō la miñ ge γai ya' ya 'i' lō ye tc'i' es tūn ne 'e' na dī dja  
he started. Old man lake he was walking he saw him. To him with ice  
he came across.  
tenessūn ne et dū dū' de 'e da wōn ya' ye dī e yī dūn ne ne tea'  
"You are pitiful not this way you come," he said. That man was large
- 14 et ts'et dī lā ga (k'a) dūn ne' e' dīn dī 'e' a dīn dī xūt t'e ne γa-  
they say. "Brother-in-law, why people as they talk so you talk. Nothing  
I visit you  
wōcdae ka act'i a dīn dī ye dī xon t'e wōn' et dū dū' de e da wōn-  
for I am do you say that?" he said. "Nevertheless not here come,
- 16 ya' te nes sūn ne ye dī a wōn' kō la et dū yī dī 'a' γain ya' ye ga  
you are pitiful," he said. But old man not he minded him. He walked on.  
Beside him  
nī ya nai nes ke ge γi wō ka ce tc'i' 'e' dīn dja won lī nūn e xa tse'  
he came. "You, your children, I killed for to me because you are coming  
it is. You first,
- 18 a' ce ne le yet dī xa te de gī sūn ne da nūc le a dīn dī yet dī wō yōn nī  
do something to me," he said. "Thus I am pitiful, what can I do to you  
you say that," said, Wonyoni.

- xōn t'e a wōn' nūn e xa tse' cū de nī dī' ye dī' ai yī ne na t'ūn ne  
 "Nevertheless, you first begin the fight," he said. "Those your clothes
- 2 wōn djū' a ne le' ye dī' wōn yō nī'  
 good fix," he said, Wonyoni.  
 eyī dūn ne ne tcai xa k'ai zis es gō ne et'i etc'et dī ū' wōn yō-  
 That man large buffalo skin with the hair on he had they say. And  
 Wonyoni
- 4 nī' tsa' zis es gō ne et'i etc'et dī eyī wōn yō nī ai ye' ts'ūn ne  
 beaver skins with hair on he had they say. That Wonyoni jawbone  
 xa' et'i eyī ye dūn ne ka cū det dī elī ū' eyī dūn ne ne tcai  
 club he had. That with people he hunted for it was. And that man  
 large
- 6 xak'ai nets'ūn ne xa' et'i yī he dūn ne ka cū det dī elī etc'et dī  
 buffalo backbone club he had. With it people he hunted for it was  
 they say.  
 gwa' wō yō nī' ge tsī' ū' nī xa' set sī' ōn la' yū dī 'e' es gō ne dī ge  
 Now Wonyoni his head he was going to hit. "My head it is," because he -  
 thought hide up
- 8 des tō eyī yū 'e ye dzat de lī xa' eyī 'e' ye ze xa' e tc'et dī eyī  
 he raised. That under his legs he broke. With that he killed him they say.  
 That  
 dūn ne ne tc'ūl le a won' in da de e dla e tc'et dī  
 man small but formidable they say.
- 10 yī dī gī me tc'i ū 'a de ts'i tc'i' ta des ya wōn yō nī' me tc'i ū a  
 Up his wives sat to he started, Wonyoni. His wife  
 ma de yī lī wōn yō nī' ye tc'i' ke dī ya ū' ūt dūn ne e lī ya ya le  
 his older sister was. Wonyoni to him she came down. And, "Himself  
 it is is coming
- 12 a t'i ye dī eyī tc'e ge tse de ka de et dū na tcai yū nī hīl wōn yō-  
 it is," he told her. That woman stone flat not large she threw at him.  
 Wonyoni  
 nī' ya' i l'a 'e' ya ya yin sīl wōn yō nī' nī ye dīn 'o ya yī hīl ye-  
 he jumped away because she missed him, Wonyoni. He picked it up. He threw -  
 it away. After that
- 14 l'q i ye tc'i' des ya gū ye yin wq yes ke ge gain wq 'i 'i ai yī k'e  
 to her he went. He killed them. His children he had killed the same way  
 'a dja' e tcet dī wō te dūn ne ne tcai ze' xa' et tc'et dī ūt dūn-  
 it became, they say. Very man large he killed they say. Himself
- 16 ne wō te ne tc'ūl le etc'et dī wō yō nī' ū ye etc'et dī eyī kō la  
 very small they say. Wonyoni was his name they say. That old man,  
 cac tū na zūt' e ū ye  
 bear water standing with he was named.

## WŌNYŌNĪ ESCAPES FROM THE CREE.

- wə yō nī' kō la e lī xa da lī' ɣə ze xai de cin ne na yes yij da-  
 Wōnyōnī, old man it was. Moose dog he killed. Cree he suspected.  
 "What shall I do?"
- 2 wōc de xa' kū dī k'ī dī sūt me kwə ke tɕə dje na de dōk na ɣūt daŋ  
 he thought. He began to study about it. His camp away from he made signs  
 he traveled.  
 ta jō ɣe ke na dī datc da' dū yī de 'e t'a wō k'ai ta na dlitc de cin ne  
 A glade he came out to. Here behind he looked back he repeated. Cree
- 4 ū' nī 'ī 'e' 'a t'ī e t'ī zō dūn ne ɣa 'ī' ca ɣe' wōn tca' de wōn ka  
 and he looked for it was. Suddenly people he saw. River large toward  
 na 'a' dōl ca ɣe' ke dīn ya tse na tcaī ka se ya tse tōn se 'ə  
 he was making signs along. River he came to. Stone large to it he went.  
 Stone he carried from the river.
- 6 'e dī ne te dī xa ɣūt da wə tɕō  
 There where he was going to sleep, he was watching well.  
 e t'ī zō de cin ne ai t'e mūt ta cī xa wə lī da jē de me da-  
 Suddenly Cree all around him were. "How shall I get away?"
- 8 wō ca kū dī wə ka i dī zūt nes tī de cin ne ai t'e i tɕ'ī' ye-  
 he thought. About it he was studying he lay down. Cree all to him  
 they were around him.  
 ɣūt de se deŋ tse tə yes 'ə lī ye tse' na wō nī ye nī 'ə 'ī 'ī ɣwa  
 Stone he brought up right on top of the hill he had put it. Then
- 10 da cin ne ye tɕ'ī' wō de sūt ye ze xai ka dī tse na des 'et tse  
 Cree toward him they ran they would kill him. This stone he kicked down.  
 Stone  
 ɕīt tsūt wō te de tɕūn le da tɕn i de cin ne tai l'a ɣī yū dī wō-  
 rolled down hard sticks it broke. The Cree he was running off they thought.  
 After it
- 12 tɕ'ī' k'e ɣūt de de ya  
 they chased.  
 a yī kō la ɣa hwe' de kwə wōn ka na ts'in de ya ū kwa dji'  
 That old man then his camp to it he started. And at his camp
- 14 ts'e 'ī a yī ka ɣūt de ts'ī na dū ka ɣūt dī ɣī yī tɕūt dī ɣa 'a ɣūt dī  
 they saw him. "For him we will sit until daylight," they said. That they -  
 might catch him they said it.  
 ɣwa at dū ɣī ze xai de kwə tɕ'ī' ə nō dja et dū ɣī yī tī wōn-  
 Then not they killed him. To his camp he got back. Not they found him.  
 Because he was smart
- 16 yū 'ī he' 'a t'ī  
 it was.

## A YOUNG MAN IS TAKEN TO ANOTHER WORLD BY FLEDGLING GEESE.

- a la<sup>ε</sup> i he<sup>ε</sup> wōn lī yin xa cū tcūt dūt dī γūt tce ye dje<sup>ε</sup>  
Canoe with it was for it he was hunting. Geese young
- 2 dūn nī l'ūt tca a yī wō na tca yin kī nī ts'ē diñ tī nūt ts'ūt le<sup>1</sup>  
yellow those he paddled to. He took them. They were small  
kū tc'ūt dī nōn ke ye tc'i<sup>ε</sup> na sa γūt din ke tc'ūn nes tī e la<sup>ε</sup>  
he thought. "Your mother to her country ahead of me take the canoe."  
He lay down to sleep. Canoe
- 4 da tc'e ges l'ū wō te ts'ūn nes tī k'a djū ton t'e tc'i<sup>ε</sup> wō dī e-  
he tied to them. Very he slept. Again long time passed  
zūt nī ts'in ya k'a la zō i t'ūk wō tc'i a nī zūt e<sup>ε</sup> at dū dī ge<sup>ε</sup>  
he got up. Nearly they could fly he woke up. E — not earth
- 6 k'e na sūt dī ts'i a sūn nī zūt tū na tcī<sup>ε</sup> ai yī ġa ġa cūt dī ga  
he stood on he woke up. Lake large that beside, "My country  
wōn lī kū tc'ūt dī ta tc'es ya nūn tc'in<sup>ε</sup> tū ġa ġa l'ō tc'ūt des ya  
it is," he thought. He walked ashore, to the ground. Beside the lake he walked -  
along.
- 8 dūn ne in dī na lōn tū ġa ġa ton t'e dji<sup>ε</sup> ts'a ya  
Man's mind was much. Beside lake far he walked.  
lū<sup>ε</sup> ya gō zōn<sup>ε</sup> tc'ūn na γūt l'el dūn ne k'a ta mūt ts'i<sup>ε</sup>  
Behold over there wolf was running along. Man he was looking at. To it
- 10 ts'a yał tū k'e tc'i<sup>ε</sup> nī na de l'a djō<sup>ε</sup> me tū ne<sup>ε</sup> q nī dī e dla  
he went. Downstream he ran out. Here water came. He ran out.  
tū tais dūn ne tc'i<sup>ε</sup> da ya 'ite mūk k'e tc'a yał gū γūt l'e-  
Over the water to the man he kept looking. After him he walked. He was -  
running.
- 12 le zōn<sup>ε</sup> da muk k'e zōn<sup>ε</sup> a tc'ūt t'i ton t'i e dji<sup>ε</sup> tc'ūt dez ya  
After him he was doing it. Far he went.  
da mūk k'e zō a tc'ūt t'i ġwa xwa t'e ge<sup>ε</sup> nūn e wa da t'i  
After him he did it. Now that way ground appeared.
- 14 nūn k'e ta tc'ez ya tū mai<sup>ε</sup> l'q na tc'et des ya  
On ground he walked ashore. Water edge he walked.  
djō<sup>ε</sup> dūn ne wō na tc'a yin ya mes ke ġe na lō dūn ne ya  
Here people to he came. His children were many. To the man
- 16 wō nī tī ūt dūn ne zō<sup>ε</sup> na djūt xa da ze xai ūt dū lī tc'e-  
he gave (a daughter). He himself only went hunting. Moose he killed.  
Nothing he killed.  
ze' xai ġwa xat ye<sup>ε</sup> kī dī na lō ca ji<sup>ε</sup> ca na djin na kū dī  
Now some way his mind was much." My son-in-law, my relation,"  
he thought
- 18 at dū e la t'i a won<sup>ε</sup> me da cūt dū ca 'a xa<sup>ε</sup> man nī la da<sup>ε</sup>  
Not "once anyway let me hunt with him. My snowshoes I will give to him

<sup>1</sup> Told by Ike.

- won li a dja<sup>e</sup> ca na dji ne kū di ca 'a xa<sup>e</sup> i he<sup>e</sup> dū dji di  
it is it happened. My relation," he thought. "My snowshoes with let him -  
hunt."
- 2 da 'a xa<sup>e</sup> yin la di de djūt' a dū wōn l'ōn dje<sup>e</sup> de djūt de  
His own snowshoes he gave him. He went hunting. Not far he had gone  
da ya je yin wō ōn des ya dūn ne ke wōn lō gū e ke dō na-  
female with young he killed. He came home. Person's tracks were many.  
Along there they had been going.
- 4 datc gwa hwe<sup>e</sup> na tc'in dja dūn ne ke wō dlō kū tc'et di  
Now he came back. "People's tracks were many," they thought.  
a xain lō<sup>e</sup> a tc'et di ō djin dja ma 'a xa<sup>e</sup> mō tc'i nī la nūn-  
"It is our own," they said. He started home. His snowshoes to him he gave -  
back. "Your relatives
- 6 na djin xwa<sup>e</sup> i e ne<sup>e</sup> ts'it din ya gō ts'in na tc'et dez ya  
close to those you go." Over there he hunt he went.  
wō tc'i<sup>e</sup> a la<sup>e</sup> i he tc'ut des kī i 'e di na yūt da i e di wō  
Thither canoe with he paddled. There something was moving. There
- 8 ya de xūn na dji ne wō nō tc'a dja e de wō lō  
across relatives to he came back. The end.

#### THE WOMAN WHO DISCOVERED COPPER.

- me' tc'i yū wā<sup>e</sup> i la di tī da a t'i 'e yī 'e' tc'e nes i tū tcōk' k'e  
His wife one alone she was, then they stole her. On the ocean
- 10 dī ge nase<sup>e</sup> a lō ai 'e' k'e na yī ye tī tū tcōk' dai de tce<sup>e</sup> wūt dūn-  
world it is across on that they carried her across. Ocean other side people  
ne 'a' ye i lō ma in da we de dī tī da nō dja tū mai nō dja 'e'-  
they had her. For her it was hard. Alone she came back. Shore she came -  
back. Not
- 12 dū 'a' de 'e' jō a dja<sup>e</sup> tc'ū ne<sup>e</sup> jō na yet di 'a ta ne γō djo 'a'-  
she could do anything it was. Wolf came across to her. "The road good is.  
wō k'e 'e' yī k'e nī na dīn da ye dī tc'ū ne<sup>e</sup> ta se ya me tcwē 'i-  
On it you cross," he said wolf. She came ashore. Her child one,
- 14 la di 'a yī me bat ne tca lō o dūs tel kū di on ye de te me dji  
that one his belly was large. "I will desert him," she thought. She deserted -  
him. Caribou  
ze xai ye' jī t'a út da le ta yin l'it 'e yī ya ye' nī 'ak' ye di ye-  
she killed. In its stomach blood she boiled with that she fooled him. There  
she left him.
- 16 tc'el ye  
tū tcō mai tsj<sup>e</sup> ye di tsa tcō ne 'e' wa tc'i<sup>e</sup> na yū e tsūl la lō  
By the shore of the ocean there metal towards under the ground  
was lying.

- gū ye γai yał tc'e gū gū ye γai yał 'e' t'i zō tca tcō ne 'e' da t'i  
There she passed along. Woman there passed along. Suddenly metal  
was to be seen.
- 2 'e yī nī dī la me' na djin ne ga xaił 'e γō' dji' nī ye nī la 'a' yī da γa  
That she took. For her relatives load thence she brought home. By that -  
means
- ūt da ts'et dī mī ka tc'e des deł da' zō ai k'e yī ka des deł gwondjō  
they knew it. For it they went. Men all for it went. Very
- 4 te gūs sūn ne xaił 'e' gō tc'i' gō kwā tc'i' nī kī yī la e yī tac a da-  
they were pitiful loads thither to their homes they brought. That arrows  
they were making for themselves.
- kī yī la me t'a xō des 'ai 'e' yī zō' 'a da kī yī la tca tcō ne e lī  
It was a great thing for them. That only they used for themselves. Metal it was
- 6 a γō ūt dū na tcūt da dūt tca tcō ne dūt dūt  
but not it was strong, metal red.
- k'a djū γin gī ka na γa des deł e dī nī γūn nī deł e dī da zō  
Again for it they started again. There they came. There men
- 8 na lō 'a yī 'e' tc'e gū i la t'e a gūn ne k'e xe t'e kī ye da ġet a yī 'e'  
were many. Then woman one all of them they had intercourse with her.  
Then
- nes da tca tcō ne k'e tc'e ġe tca tcō ne ne dū we 'a dja' 'e' yī-  
she sat down on the metal, woman. Metal none became. On it
- 10 je k'e sūt da a yī 'e' et dū me da t'i 'e' et dū a tc'el le' e' jū  
she sat, then not it was to be seen. Not they could do anything  
a dja'  
it became.
- 12 γō l'ō me ka na tc'e des deł nde dū e 'et dū me da t'i 'e' yī 'e'  
After that for it they started again. There was none; not it was to be -  
seen. Then
- et dū 'a tc'e le 'e' jō a dja' me' djō' me dī dje wa tc'i' dī ġe gwōn-  
not they could do anything it happened. Her chest half way ground came up
- 14 de 'ō 'a' dja' a yī 'e' tca tcō ne ne dū we a yī me ġe ye ya γit da-  
it happened. Then metal was none. Those co-husbands they had taken care -  
of
- 'i 'e' 'e dū lī a γī yī le ne dū we gū ya n da γō de dīa ġwa l'ō 'e'  
nothing they could make. There was none. For them it was hard. After that
- 16 γī yīn k'a nas deł me' k'ōs jō xain 'a i tc'e ġe me jī ai k'e na-  
for it they went again. Her neck only projected, that woman. Her body  
all under ground
- jū e tc'i' nī ġe 'i 'ō ke k'i yac k'e na tc'a t'i ġwa k'a γūt da  
disappeared. Two winters she was seen again, still she was alive.
- 18 xais l'a na tc'a t'i me tc'e tc'e nel ye  
Last time she was seen. They left her.

## CROW MONOPOLIZES THE GAME.

- in la wō de t'e dūn ne yack'e a na wō dja' e yi 'e' in da wō de dla'  
Once people winter happened again. Then hard
- 2 a wō dja' dō dūn ne e wō' et dū 'a' ts'et de wo e yōn a wōn t'e  
it happened. Famine people killed. Not they could do anything it was.  
na tc'et de γūt dai djū ne dū we dūn ne t'a ne ke e yō a won t'e  
Where they were living, animals too were none. People would die it was.
- 4 ya γī tc'i ya je zō ne dū we et dū tc'e 'i' 'i' da ne ga na datc et dū  
That crow only was not. Not they used to see him. By people he used to -  
come. Not  
de bût dū me da t'i dō t'e et ts'it xō k'et cin ken elī qn t'e gī yet dī  
hungry he appeared. "Why he eats it is like. Good humored he is,"  
they said.
- 6 me k'e 'i' da wō tain γūt dī a γūn ne t'e gī k'e na taī ai t'e me 'e'-  
"After him we will look," they said. All of them after him were looking. All,  
"It grows dark  
wō' zūn a na t'inc k'a djū li gī djū a na t'inc ga be 'i' wō zūn  
where he used to be." Again another too, "He used to be it gets dark
- 8 a na wō dja' et dī te lōc ye 'ū' ye e yi gwa e yi xais la ga k'a me-  
it happens again," he said. Telocye his name, that one now that one last  
"Yet he is in sight,"  
da t'i et dī k'a la zō' et dū me da t'i a dja k'a la zō' na des-  
he said. Nearly not he was in sight it became nearly (?),
- 10 dī djet t'e xō lis ce na da ya na ō wa dletc<sup>1</sup> et dī xa da tc'e 'inc  
"Dust in front of me throw up," he said. They kept doing that.  
dō t'e nūn tc'i' nī dī 'i' ōn ke et dī līn dō et dī wō tcī' et dū de-  
"For some reason in the ground he goes out of sight twice (there) altogether  
from there not I see him."
- 12 de 'i' da hūn ne wō wōn' a le cī kū dīn dī la yet dī wōc a le cī et-  
Some of them, "You will find him you think?" they said. "I will find him,"  
he said.  
dī lō gō tc'i' da wō de lī gū ye dī  
"Thither let us go," he said.
- 14 won γa des del wōn wō' ai t'e γūt dai nūn t'a na γin yū lō  
They started there. He found out all animals in the ground he had driven.  
yet da de nī tō lō e yi 'e' γūt dai dī ye wōn k'e ne dū e 'i' 'i' xa yin-  
In front of them he put a door. That is why animals earth on had been none.  
He was doing that
- 16 lai e lō ōn t'e mō' na tc'a γin del a wōn' i' da wō de dla' et dū  
it was. For him they came but he was difficult. Not  
a ts'el le e yō a t'i tc'i yac i dūn ne ū' xai i he' e tcōn yū' e dai q'  
they could do anything it was. Crow people he was clubbing. Fat for a door

<sup>1</sup> ya na a γa letc, was suggested as the correct word.

- e t'i lq e yi xa tc'e dū tcūl ū ka a tc'e i γa γut da xa dū' 'ac e cī  
he had. That they were going to tear down. "The animals they will go out,"
- 2 kū γūt dī e yi 'e' γū yū l'e a wōn' sūn' 'a' γūt t'i in t'i zū lī gē  
they thought. Then he fought them off but in vain he did it. Suddenly one  
ye dai 'q e ya γin yītc γūt dai na wōt dī ka kū dī 'e' xa de 'atc  
his door he broke in. "Animals are smart," he thought. They went out.
- 4 ġwa' ait'e xade 'atc γūt dai a wōn' in da dla a yin la' tc'i ya-  
Then all went out, animals but hard he made it, crow.  
ze et ts'ūn ne ye' γin ce tcī ye ta tcī' ya i la e yi 'e' et dū a tc'e-  
Bones cleaned among them he threw them. Then not they could do
- 6 lee yō a yin la' na dli k'a djō et dū tc'ez ze' xai γūt dai me-  
he made it it happened again. Again not they could kill them. Animals  
their nose veins  
wōn tc'i de mūt da le nī tc'e tc'e a yi 'e' ma ta γai e yi 'e' zō'  
its blood burst that they pounded that way only
- 8 sawo' a wōn' me 'i da wō de dla' ġwa k'a dōn' dūn ne a wō 'ū'  
they killed them. But with that it was hard. Still hunger people it was  
killing. And  
ūt dūn ne djū de bāt' tc'i ya ze' et cōn ts'ūn ne 'a da yi lai ye ta tcī'  
he himself too was hungry. Crow rib bones he made, among them
- 10 ya in la xa yin lai wōn la dū γūt dai tcōn we' wōn lī e ts'et dī  
he threw them. That way he did it was. Now animal ribs there are  
they say  
k'ō' dī gē nī wō tc'in 'a dō' wō dī dje e lī dī ġi  
First world when was put this story was. this.

## A MAN IS CARRIED AWAY BY A GIANT BIRD.

- 12 xa l'e ge dūn ne na tc'a da l' i i in t'i zq wōn lī dūn ne 'in tcūt  
At night man was walking suddenly there was something. Man it caught.  
ya t'ai tc'i dūn ne γai tel ye a t'i kū dī dūn ne wō lī t'ōl tcōk'  
Toward the sky man it took. "What is it?" he thought, man. There was  
large nest,
- 14 dase 'q lq dūn ne na nī t'i dūn ne wōn djō γa γūt da et dū dūn ne  
it was hanging. Man it brought back. Man well it kept. Not man  
ze' xai wōn l'ō e k'ul la na wō dī ġa' lī ġi nō dja dōn t'e dūn ne  
it killed. After that nearly it was daylight, another came back. "How is it  
man
- 16 ne tc'i le tcūn a wōn t'e ye' dī dūn ne ce tc'i' le tcūn e yōn 'ac t'e  
from you smells you are?" he said. "Man from me might smell I am  
e wō t'e djq dūn ne ce ġa nō letc es da a won t'i et dī lī ġi  
since here man to me you bring I eat it is," he said. One
- 18 won djō me ta' tc'a' na ye ne 'i  
well his father from he hid.



- e yī 'e' et dū ye wō 'a' dze ne' gūn nes tete gū djō' nō wūt dja  
Then not he found him. Daytime they slept. Safely he came down,
- 2 dī ge ai t'e da ts'ī ū de tcin de sūt tcī na lō ai yin la' me tcin ne  
world all. Knots and wood dry much he made. At its foot  
ū yū e ye' kō de nī tsī' de tcin de des k'q yī dī ge da de ts'ī yī ai t'e  
under he kindled fire. Tree caught fire; up where they were sitting, all
- 4 bāt t'ai ne da yin lūt na ts'ūt e de xō tc'ī k'a 'ac a dja' xa dja  
their wings burned. They fell down. From that time they were walking  
it happened. It happened that way.  
e yī 'e' ya yai dī ge wō k'e me won de dji dī k'a 'ac a wō dja'  
Then over there world on they were afraid they were walking it was
- 6 tc'et dī wō ts'et dō'  
they say before that.

## THE UNDERWATER PEOPLE.

- a t'ī zō tc'et de ts'ī hī gī ec kai ya ya tc'ūt de des yain hī ge  
Suddenly they were sitting one young man over there blanket was carry-  
ing. One
- 8 es kai da ne de xa yeka dī ya ye' dī ecke na wōc dlee ka ac t'ī et-  
young man, "What are you going to do? For what are you going?" he-  
said to him. "Young man I will become again I am," he said.  
dī lō ne dūc de lī<sup>1</sup> et dī da ce a net'e e a dīn dī yet dī a wōn' ne dūc-  
"We will go with you," he said. "How you will do what you say?" he said.  
"But we will go with you
- 10 de le xō tc'ī' dīn ya e cī tc'ī' yet dī nai e cū gū a ne t'ī yet dī gwa'  
where you are going," he said. "You as you please you do," he said. Now  
ye des de l mūt la ce ōn ke t'ī djū' ye des de l mī ge' ke ya dīn de l  
they went with him, his brothers-in-law two too they went with him. Lake  
they came to.
- 12 ai yī xa la de yai ya l' i t'ī zō xwū i' et dī es tūn ne ya nī ya  
That one ahead had been walking suddenly "Xwui" he said. Ice he went-  
through.  
yī yū e tūn ne l'e je gō tcō wōn ka a t'ī lō wōn djō ac t'ī a ke he'  
Under it bottom of the lake he was married (?) it was. "Well the way I do
- 14 xa yat t'ī 'et dī dūn ne tc'ī' kwā wōn lō e zis nī ba lī na da sa 'a  
you do," he said to the men. Camps many skin tents stood.  
dūn ne ne lō' i la t'e dī kwā wōn tca' e dī wōn tc'ī' yai ya l' e yī  
People many. One place camp was large, there toward it he walked. That
- 16 dūn ne xa la de yai ya l' k'e a t'ī gī k'e zō' γūt dail xa γūt t'ī gū ye-  
man ahead the way he was walking the way he did only walking they did-  
the same way, because he told them

<sup>1</sup> The subject prefix, -c, is singular, but the stem, -de lī, is plural. More than two said, "I will go with you."

- dĩ 'e' e yĩ 'e' a γút t'ĩ e yĩ es kai ne k'e dū cai yet dĩĩ in t'ĩ zō  
then they were doing that. That young man "After you I will go," who -  
sald suddenly
- 2 ye ke' 'e' γain la te ka tce ne tc'a le a ye i e lō dūn ne e lĩ kũ γút-  
his foot he jumped on. Frog small did it to him. "Man it is," he thought.
- dĩ 'ĩ' 'ĩ' yĩ tc'ĩ' na dūt datc 'e' a t'ĩ lō i 'e dĩ me tc'ĩ ũ 'a wōn lĩ lō  
To them he used to go because it was. There his wife was.
- 4 e yĩ dūn ne' xa lat de ka datc 'ĩ' 'ĩ' et dū tō t'e γīt dle' kũ γút-  
that man ahead he had walked. "Not long we stayed," they had thought.
- dĩ 'ĩ' 'ĩ' 'o na xa na dĩĩ ne in dĩ dĩc de 'e mĩ dĩ' na tcūt dĩ tc'e dĩ e-  
"Your relatives minds this way their minds are strong I hate them,"
- 6 dĩn de et dĩ gūt dai tĩ ye na γút des deĩ a la' gũ ya' ōn la' wōn dĩō  
he sald, their head man. They started back. Canoe for them he made. "Well  
ma γa γút da ca' ũ lĩ' cat dōn t'on t'e gũ ye dĩ e yĩ gũ dai tĩ ye  
take care of it. My canoe is bad," he told them, that their head man.
- 8 e yĩ k'ũ la tōn wa eĩ nūn tc'ĩ' et dū tōn t'e na γin 'eĩ ũ' wō te  
That nearly floated ashore. To the land not far they were floating then  
very  
ya γin lūt e la' xō wūt dĩ e cĩ gũ ye dĩ 'ĩ' 'ĩ' me' a lĩ' yĩ lĩ ai yĩ qũ ke-  
it melted canoe. "It would happen so," he had told them, his canoe it be-  
longed to. Those two men
- 10 t'e ne tũ k'e ta γais atc k'a dĩũ ōn ke t'e ne ne dū we ma la je  
on the water came ashore. Again two were not, his brother-in-law
- hĩ gĩ e lĩ hĩ gĩ ac kai e tcũ yĩ yũ γin dū e t'a γũn nes sūt ō cōn'  
one was. One young man too with him was not. "They died
- 12 on t'e kũ dĩ ye' dĩ tũ mai' sūt da 'ĩ' 'ĩ' in t'ĩ zō tũ k'e bāt tsi'  
it is," he thought. There water edge he was sitting suddenly on the water  
his head  
en na wō dĩ t'ĩntc ta se mĩ nĩ i ya ũ hĩ gĩ hĩ gĩ yũ da tcĩ ga bēl  
kept showing. He swam ashore. He got up. And the other, the other jackfish  
was swimming
- 14 ya 'ĩ' a yĩ dĩũ hĩ gĩ dūn ne 'ĩ' 'ĩ' e lĩ lō ai t'e ta γis deĩ gũ kwā-  
he saw. That one too another man was. All came ashore. Their camp  
tc'ĩ' na γin deĩ et tc'et dĩ  
they came back they say.

#### THE BEAVER WHO WENT HOME WITH A CREE.

- 16 dūn ne in da dĩ dĩt dla' lō de cĩn ne' ai t'e mes ke gũ γút dĩ es wōn  
Man was strong. Cree all his young men they had killed.  
'ūt dūn ne jō' γút da a yĩ dūn ne zē' e lĩ de cĩn ne' dĩũ me ec ke gũ  
Himself only was alive. That one Beaver he was. Cree too his young men
- 18 dĩũ' γa tc'e des wō ōn ke γút de t'e γa yat da sũn' 'a le γĩ le e yĩ 'e'  
too they had killed. The two were alive. In vain they tried each other. Then

- ai yī de cin ne' me kwā wə tc'ī' ye na des ya dūn ne me kwā ye-  
that Cree his camp to it he went home with him. Beaver his camp  
he came home with him.
- 2 nōn dja ai yī 'e' kwā a t'ī lī ġī ai yī' djū in da de dlla' lə na-  
Then camp was another, that one too was strong. They two traveled.
- γat'ac dūn ne γa 'ī' eyī ne na djin ne ne' des del 'ī' de dji' nī la  
People he saw. "Those your people who went with you where you put them?
- 4 et tc'ū ne e lī ne na γat dail 'e' a ne t'ī et dī lī ġī da zō de cin ne 'a'-  
Stranger is with you you are traveling you are," he said. The other man Cree  
said it.
- dī ma wō te kwon a'le' bek'e dū lī dī et dī ġwa' tcūt na lə a-  
"For him very fire you make. We will burn him," he said. Now wood  
much they made.
- 5 γin la' γī ye kwōn de ne tsi dūn ne wō te ne lə 'e' kwōn ġa nī ge yin-  
They put fire to it. Man very because many fire they put close.
- tī kwōn de des k'ōn tsi ye tc'ī' γī ye γa dail ġwa' dūn ne et'es ai yō  
Fire burned to the fire they were going with him. Now man they were -  
going to roast
- 8 'a wō dja' de tcūn e ġai yī t'ī e lə et de tc'ōn ye tōn na de dī k'ōntc  
it happened. Wooden spoon he used to have between he held. It kept catch-  
ing fire
- a' dja'  
it happened.
- 10 ġwa' en da wō de dlla kū dī eyī dūn ne ġū nō' na bī 'e' wō-  
Then hard he thought, that man. "I wish otter would run,"
- dū sīt kū dī na bī 'e' dūn ne ta wō ne sūt ya' γa dūn ne' nī de-  
he thought. Otters among the people rushed, Over there people where they -  
were standing,
- 12 ya dji' na bī 'e' a xūt ta wō nī sūt tc'et dī wō tc'ī' nī wō win sūt  
"Otters among us are running," they said. Toward them they jumped up.
- djə dūn ne ne lə 'ī' ne dūe ūt dūn ne zō set da na bī 'e' es tūn-  
Here people had been many were none. He himself only sat. Otters on the -  
ice
- 14 ne k'e ta na wō de sūt me ġe 'ī' zō' ye ġa he γūt l'el ūt dūn ne  
they rushed out. His former partner only was running close to them. He him-  
self
- djū ye tc'ī' nī de l'a ī la dī' wō saī e t'e ye na dai nī l'a eyī dūn-  
too to them he ran. One place they were running suddenly in front of him  
he ran. That Beaver
- 16 ne zē' ɔ ket'e yīn tcūt a yī me ġe i tc'ī' na ye des la ɔn ket'ī he t'e  
two he caught them. That one to his partner he threw them. Both of them
- yū tōn me ġe' ūt dūn nī djū' na bī 'e' na yū nī la a yī djū k'a djū  
he caught his partner. Himself too otters he threw back. That one too  
again
- 18 yīn tcūt yīn djūt wō te lī ġī caji a'ce ne le' et dī ye he yū nī la'  
he caught them. He caught them just then the other, "Me, do it to me," he  
said. He threw them at him.

- hīn dō na bī 'e' ye ye wōn sūt yet da na tcūt i he' tī ye zīn xai gwa'  
Really otters knocked him down. Before him because he was stronger  
they started to kill him. Then
- 2 hīn lō na bī 'e' dūl 'e' xōn dai yetc a dja' ūt dūn nī dūn ne yac yū e  
just otters with blood would come out of the snow it happened. He himself  
man snow under  
wa tc'e i' a t'i na bī 'e' zō' 'e' da t'i e yī dūn ne 'i' 'i me gē yī lī  
from he was, otters only appeared. That man used to be his partner  
he was,
- 4 ōn ket'i yī tcūt lē yes la ye γai wō en da de e dla' wōn la ce γūt-  
both he caught. He held them together. He killed them. Difficult he was.  
"He was alive with me  
da 'e' ōn t'e a wōn' a dīn dī 'i' 'i yet dī me gē tc'i' lī gē' tc'e gū ya  
it was but you said that," he said. To his partner one woman to him
- 6 nī tī na djin ne a yin la' gū ye na de mec ke gē a' da dja' l'ō dji' me-  
he gave. Relative he made him. He stayed with them. His children after be-  
came his younger brother  
tc'il le ts'ūt dōn lī e tc'ūn des ya 'i' 'i gū yīn ka des del lō ye ke  
boy he was he was gone away after him they started. His track
- 8 wa 'i' ye k'e des ya ma tc'il le 'i' 'i a t'in lō dūn ne in da dī e dla'  
he was. After him he went. His younger brother did it. "Man hard  
a wōn' 'a t'i gū yet dī a wōn' tōn t'e de sī del i l'ō 'e' et dū xa ne-  
we are coming to, they say, but far after we started not we will turn back,"
- 10 wū de lē cī γūt dī dū nī nes ya et de' ai t'e t'a na kī e γa γa won lī  
they said. "Now if I cannot do it all they will kill you it is,"  
gū ye dī ōn des ya dū xūt l'i dō a γūt lē gū yet dī nō dja dō' wō tc'i'  
he told them. He went back. "Now morning attack them," he told them.  
He came back then towards them
- 12 ye 'i' dī dīn ya tc'ain t'e 'e' ye ze' xai k'e te a yin la lō gwa' me tc'il-  
with his mind he worked. With supernatural power he appeared to kill them  
he caused it. Now his young brothers  
lū γa wōn des sūt dī ts'ūγ ye t'e me gē 'i' 'i ts'i' e' de l'a gwa' ye zes-  
attacked them immediately he heard it to his former partner he ran Now  
he killed him
- 14 xai lō et da wōt dī γa gwa' et dū ac de e yō a won t'e yet dī yet dī-  
because he knew it. "Now not I can do anything it is," he said. After he -  
said it  
γa ye ze xai me tc'il lū ai ye da hūn ne γin wō ai ye 'e' hīn dō  
he killed him. His younger brothers those some of them they killed. Then just
- 16 gū ye γain wō' e tc'et dī  
they killed them they say.

## A MAN MARRIES THE DAUGHTER OF A BIRD.

- dûn ne ɣi k'a datc e dū dûn ne ɣɔ na ya da wōn lɪ dûn na  
A man was always traveling. Not people he came to they were. Man
- 2 na tc'út lɪ tɪn da xō t'i wōn nɪ ya me tū we' ōn k'e t'e lɔ in la t'i  
small alone was he came to. His daughters were two, one  
dûn ne ɣain t'i me' na ts'et de  
man he gave. He lived with him.
- 4 yit da xút da 'a' t'itc e le' e di wō tc'i' da' wō t'a cɪ cazɪ et dɪ  
"Up there moose used to stay; there to it we will go, my son-in-law,"  
he said.
- dûn ne na tc'út le' i' i' ɣōn ɣa de 'atc tcwə na tc'út le e yɪ zɔ'  
Man was small. There they two went. Birds small those only
- 6 t'a dʒi ɣút da e lɔ dʒō' na sút tɪ ya ɣa da tcin tɪ ɣa nɪ 'e nɪ da'  
with those he was living. "Here I will stand. Over there by the large tree  
you watch.
- ne tc'i' i' dū cū dɪ yet dɪ me tce' ɣwa i' e dɪ nɪ e tca xat da sōn  
To you I will drive them," he said, his father-in-law. Then there he was -  
watching, "Moose, I suppose
- 8 a dɪ kū dɪ e yɪ dûn ne dūn nezɪ' e lɪ e dū la de ɣōn ɣɔ na tcwə i' i'  
he meant," he thought. That man Beaver he was. Not long time  
had passed birds
- ɟɔ' ūs de l xat t'e et dū yin dɪ 'a' wō l'ɔ e ɣút t'ɪ l bût tce' ne dɪ'  
only went past. Just not he took notice. Afterward he ran, his father-in-law.  
"Where is it?"
- 10 ye' dɪ e lɪ' xút da' e cɪ et dū ɣa ɣac i' e yɪ tcwə e cɪ tse be' se  
he asked it was. "Moose it was not I saw, those birds it was," Tsebeso  
ū' ye yas k'e na de e yɪ tcwə tcwə zɔ ūs de l dɪn dɪ e yɪ la  
they are named. Winter they stay, those birds. "Birds only passed  
you say. Those are the ones.
- 12 ɣwa' xút da e lɪ 'ɔn t'e be tce' ye' dɪ me dʒi xa ts'út  
Now moose they are it is," his father-in-law said. He got angry.  
ye dɪ ɣi dūt tcɪ ta bes zɪ da' nes de l ōn ke t'i i' i' ɣa e yɪ tc'in-  
Up in the woods owls lit, there were two. Then them he went to.
- 14 des ya ōn ke t'i yegai wɔn me dɪ ɣe tc'e wɔn lɪ kū la ye ka na-  
Two he killed. He was not pleased, it was. Old man to him he brought them.  
ye nɪ la ye tc'i' ye des la de tcin ɣa je me tsɪ' kū ɣa ts'út sɔ'  
To him he threw them. Between sticks its head fell in. In vain
- 16 ye tc'et datc et dū xa yet te e dɪ sūn t'e ya ya xai t'as be sɪ  
he tried to take it out. Not he could pull it out. Right there he cut them up,  
owl.
- mazɪ ɔ dūt da a ɣa tc'ūd e lɪ ɣū e t'e ne tɔ wōn nō dʒa mazɪ  
His son-in-law, "Go home for it let them come quickly your mother-in-  
law." To her he came back, son-in-law.
- 18 ɣū e t'e a ɣa da ɣút de l 'a' xa tc'et dɪ et dɪ wōn tc'i' ɣa des de l  
"Hurry, 'for it let them go' you he told," he said. Toward the place  
they started.

- nĩ na yĩn nĩ tĩ et sĩ<sup>ə</sup> tain lĩl be zĩ tsi<sup>ə</sup> 'a'ĩ me tcũ ẽ tc'ĩ<sup>ə</sup> ne l'a je  
They brought it back. The head she balled, owl head that. To his son "Your  
brother-in-law
- 2 ńtsĩ<sup>ə</sup> gō zũz e de 'a dũ ya<sup>ə</sup> 'ĩn dĩ et dĩ me tce<sup>ə</sup> ũ mĩt l'a je  
head drink soup let him come tell him," he said, his father-in-law. And  
his brother-in-law
- yet da dĩ be zĩ na tũ<sup>ə</sup> tc'es dũn ne et dũ wõn<sup>ə</sup> dũ je dĩ et dĩ  
he told. "Owl eye water I hate. Not there I will go," he said.
- 4 ma zĩ ye' dĩ ka me dĩ xĩ ts'ũt  
His son-in-law said it. About it he was angry.
- e yĩ kō la' xĩ l'e gĩ de tcũt e yĩ dũn ne netcai xũt da ze<sup>ə</sup> õĩ ke-  
That old man next morning went to hunt. That man large real moose  
two
- 6 t'ĩ ze' xai wō tc'ĩ<sup>ə</sup> ɣa des deĩ dũn ne k'e ɣai yaĩ a yĩ kō la xũt da  
he killed. Toward the place for it they went. After man he walked, that  
old man. Moose
- et dũ ya' ɣĩn t'at lō xũt da ɣa 'ĩ<sup>ə</sup> ye nĩ dĩt dĩ e ta na de l'a dũn ne-  
not he had cut up. Moose he saw. He was afraid of it. He ran away.  
"Large man eater
- 8 e dai tcōk' e yĩ 'a' dĩ lō et dĩ kō la a yĩ 'e' yĩ tc'a ta na des l'a  
that he means," he said, old man. Then from it he ran away.
- ai yĩ a tc'et dĩ dũ xũt k'e me da t'ĩ yas k'e na de' e yĩ a tc'et dĩ lō  
This they tell. This year they are to be seen. In winter, they stay, that  
they tell about.
- 10 xa tse dō dan ne e le e tc'et dĩ e yĩ tcwā  
At first men they were they say, those birds.

#### A MAN TURNS INTO A SQUIRREL AND ESCAPES FROM A BEAR.

- ca ǵe<sup>ə</sup> e la tũn ne tce nes tĩ wõn lĩ wō te a dĩ di ts'ũk cac ne tcĩ  
River its hand trail he was lying it was very it made a noise he heard.  
Bear large
- 12 a dĩ e lō ye tc'ĩ<sup>ə</sup> de l'a ye tc'a<sup>ə</sup> tai l'a et dũ 'a' dĩ he yō õn t'e et dũ  
made the noise. To it he ran. From it he ran. Not he could do anything it-  
was. Not
- ye ye xa l'e de tcĩn k'e da se ya dai et l'a yek'e ke ɣĩ ǵet ye dĩ  
he could run away. On a tree he went up. He jumped up. After him  
he climbed. There
- 14 ye yũ e et dũ tō t'e dĩ nĩ ǵet et dĩ e sũt dũt tcĩ e et da na kainĩ-  
under him not far he climbed to. There he stopped, because he was big,  
because he was heavy.
- ĩ he<sup>ə</sup> ĩ 'e dĩ et dũ e' tc'õn de ǵĩt dũn ne 'ĩ 'ĩ bail 'e' ma en da xō-  
There not he would go away from him. Man with sleepiness for him  
it was hard.
- 16 de dĩa a wō<sup>ə</sup> et dũ nō det da e yō ma a won t'e cac ĩ ne dĩt  
but not he could go down it was. Bear he was afraid of.

- e yī 'e' ya γūt da 'i 'i ai yī 'e' da wōc dī xa kū dī des dle he  
Then he was watching him. Then "What can I do?" he thought. Squirrel
- 2 a' dī dīa' ya γa tōn t'e dji' de tcin na da' se 'a' ai yī tc'i la tī ye  
he made himself. Over there, far tree stood. To that from one to the other (?)  
de l'a e de xō tc'in nō wūt dja' cac et dū et da ye dī ye yī dī gē  
he jumped. From there he came down. Bear not he knew it. Up there
- 4 tōt'e dji' da sūt da ye dī da ts'i na la a yīn la' nō kī e yī' da tcin-  
far he sat. There knots many he made. He brought them there. Those  
by tree  
ga nī ye nī la yekwon' de nī ts'i yī dī gē de tcin kōn' ta dja' de-  
he put them down. He set fire to it. Up tree fire ran (?), it burned.
- 6 des k'ōn da tcin yī dī gē' na tca' i he' et dū a dī he yō ma 'a'-  
Tree up because he was large not he could do anything it was.  
wōn t'e me' k'e des lūt na ts'ūt cac na ts'ūt de t'e dūn ne a dja'  
He started to burn. He fell down. Bear as soon as he fell man he became.
- 8 k'a dju ta na de l'a a yī 'e' ūt dū ye ze xai e lō  
Again he ran off. Then not he killed him.

## WATC'AGIC KILLS THE DANCING BIRDS.

- in la wō de t'e dūn ne ga datc ōn t'ai nō de ma dūy ye e lī  
Once man was traveling. All kinds birds his brothers were
- 10 e tc'et dī wō' te nō de na lō e da t'i gū ye 'a γail xwōn na' e yī je  
they say. Very birds many were to be seen. Along there he was carrying-  
something. "Brother, what  
wō te yin γaila et dī nō de' ce yī ne<sup>1</sup> 'ac 'i et dī xwōn na ne jī-  
very you are carrying?" he said, bird. "My songs I have," he said.  
"Brother, your songs
- 12 ne e cī be da wō wō za ze a xa ne dji' et dī nō de 'a dī e jī ca-  
with we will dance. For us sing," he said, bird said it. "These my songs  
jī rie' be da' wō' ts'es sūz da et dū ye tc'et de 'intc e lē<sup>2</sup> a dīn-  
with if they dance with them not they look." "As you say
- 14 dī a k'e xe' a' wō t'e cī et dī nō de dūn ne ts'i' tce' kwā a xa  
we will do," he said bird to man. "Hold on, camp for you  
a wōc dle da wō se sat i kwā 'a wōc dle kwā a wōn dīa' qñ yū cī  
I will make, dancing camp I will make." Camp he made. "Now, come on,
- 16 ta da dēl gū ye dī dūn ne ga nī γa nī dēl gū ya e xūl da ne tc'ūl da-  
begin dancing," he told them. Beside man they came. He was drumming for-  
them, they shut their eyes, they were dancing.  
wō sūt ye nūc twā' yek'ōs lē dai yītc ai t'e ye yin wōn na lō ze' xai  
Without their knowledge their necks he was breaking. All he killed. Many  
he killed

<sup>1</sup> Recorded also, ce jī ne<sup>4</sup>; indicating a prepalatal voiced spirant.<sup>2</sup> Both the suffix, -tc and e lē indicate customary action.

e tc'et di ai t'e hi γût dai ma da γa e li ai yi 'e' et dū li ye ne-  
they say. All animals his brothers were. Because of that nothing he was-  
afraid of

- 2 djit e tc'et di e yi dūn ne  
they say that man.

#### THE EARTH RECOVERED BY DIVING.

- xa tse' dō' di ġe e la wōn dū e et dū in la t'i dūn ne' wat da  
At first world (?) was not. Not one person was alive.
- 4 da xūn ne ye γi da nō de tū k'e 'a' da t'i e yi zō' ya γi da 'in la wō de t'i  
Some of them were living, birds. On water they were, those only  
were living. One place  
nī γa nī de tū k'e di ġe wōn dū e di e dji cōn di ġe wōn li et dū  
they came. On water land was not. "Where I wonder land is?" Not
- 6 'a' γût de e yon a γût t'e li ġi di ġe' wōn ka γa ne ta' ta ne l'ai dji'  
they could do anything they were. One land for it he was looking. At the-  
bottom of the water  
a wōn' et dū di ġe' wō wa 'i ġwa' ai t'e et de ke wō wūt de 'i'  
but not land he found. Then all they tried it.
- 8 di ġe et dū wō γi 'a'  
Land not they found.  
li ġe' xa k'a le<sup>1</sup> ū yi e yi djū' te nī ya di ġe wōn ka wac cai'  
One Xak'ale named, that one too went in the water. "Land for it  
I will go,"
- 10 et di ti nī ya dō nī de 'i ne dū we wō te ta wō t'e dji' wō wōn 'a  
he said. He went in water. Then he disappeared. He was gone. Very far  
sun (?) moved.  
'i t'izō xain lat di ġe 'a sōn' edjic ōn sūt dle zō' edjic ka cin la-  
Suddenly he floated up, on his back. In vain he breathed. Then a little only  
he breathed. "Here in my finger nails
- 12 ġwon ne t'a wōn 'i et di wō tc'e 'i 'i 'i gū zō' me la ġwon ne t'a  
look," he said. They looked there, then in his finger nails  
nūn se 'o a yi 'e' di ġe xō wō γin 'o e tc'et di xa k'a le ne tc'ūt le  
land was. Then land they took out they say. Xak'ale small
- 14 e yi dūn ne xa yi γin 'o nūn xa ya γin 'o k'e nūn 'e' da tcin a wō-  
that one person brought it up. Land on that they took out, land with trees  
became.  
dja' k'a djo di ġe a' na wōn dla' ke t'i e tc'et di nō di e xa dja'  
Again land was made they say. Birds did thus
- 16 e tc'et di xa k'a le ō ye e yi  
they say. Xak'ale was named that one.

<sup>1</sup> Probably sandpiper.



## THE GIANT BEAVER AND MUSKRAT.

- xa tse dō' dūn ne ne tcai won li e tc'et dī tca' djū na tca e tc'ūt-  
At first man large was they say. Beaver too large he was chiseling for.
- 2 datc sūn' a yin la' et dū ye ze' xai ga hwe' et dū ɔ xai ts'i ke  
In vain he worked. Not he could kill it. Now not nearby its track  
ye de 'i miñ ge a wōn tca' tū k'e tcū gū des ya 'e lo ōn t'e wō tc'i'  
he saw. Lake was large water on he went it was. Over there
- 4 ɣai yal 'i 'i mes tūn ne' a dī ɣa de ɣa hwe' ye' da nī tcūk ye ze'-  
he was walking ice he tapped along. Now he shut it in. He killed it.  
xai ɣat tcōn lō i he' et dū es tūn ne sa 'ɔ e yōn a dja' es tūn ne'  
Because she had young ones in her not ice could stay it happened. Ice
- 6 ya ɣi yī e yōn a dja' i he' ye tc'ō nī t'atc ye ya dji xain la te ye-  
broke to pieces because it happened he cut her open. Her young ones he took-  
out. He put them in the water.  
nī la ɣa hwe' et dī e zūt e yī wōn a t'i lō e yī dūn ne ne tcai e lī  
Now it stopped. For that he did it. That man large was.
- 8 tca' djū ne tca' e tc'et dī gwa k'a be kīn sa 'ɔn e tc'et dī  
Beaver too large they say. Still its house stands there they say.  
yī tse' de tcin ne dū we wō dī ge' tc'i' e yī wō l'ɔ e tca' l'ɔ i  
Out there trees are not toward its country that after after beaver
- 10 ta wōn t'e dji' wō tc'i' te k'ai na de e lō gō ye tc'a 'ɔl da' wō te tū  
far away toward muskrat lived. There if a boat passed very water  
na 'e 'ūn e yī 'e' gō ye tc'a 'ɔl da et dū wō tc'et de et tc'et dī  
he hears. Then there if they paddle not they talk they say.
- 12 dū xwa ke wōn t'e gwa k'a tū na 'e 'ūn 'i 'i dū ne dū we i 'e dī  
It is not long ago yet water he felt. Now he is not there.  
wō tc'i' et dū na tc'i yīc gwa k'a e tc'et dī  
(?) since not they felt him still they say.

## THE REDEEMING OF A DOOMED MAN.

- 14 e la wō de t'e dūn ne' wō te des lō lō e yī ka tc'ain t'e 'e' me tca'  
Once people very quarreled. On that account with supernatural power  
on him  
tc'et datc et dū dūn ne da' na tcūt a wōn 'a' dī' lō ūt da ɣai et dū  
he worked. Not man is stronger but he did that. "White patch of ground not
- 16 nō ya e cī la yet dī e yī dūn ne de tcūt' ūt da ɣai nī ya i 'e dī  
you will go," he said. That man went hunting. White place he came. There  
kō la set da' wō nai ya gū et de ne na t'ūn ne ka nō da yet dī  
old man sat. To him he came. "Quickly your property for it go," he said.

- de na t'ŭ ne ka na des ya ġū e t'e a wōn t'i ye' dī de kwa nō dja  
His stuff for he went back. "Soon you are," he told him. His camp  
he came back.
- 2 de na t'ŭn ne 'e 'e l'ŏn dan net dī he ka ne ce<sup>1</sup> yet dī yit dai  
His property he tied up. "What you going to do with it?" (?) he asked.  
"There ahead  
dūn ne ġū e t'i ce tc'i' da wōn ya' cet dī e yī 'e' 'ac t'i et dī  
man, 'Quickly to me come,' he told me. That is why I am doing it," he said,
- 4 ma jī et dū dūn ne in dī' nū nde lī e le 'i 'i et dū dūn ne a dī  
son-in-law. "Not man mind used to be afraid of. Not man said it (?)  
a yī nai 'in k'ai djo' sin da cai bāt tc'i' dū cai yet dī me tce'  
That you never mind, here sit. I to him I will go," he said, his father-  
in-law.
- 6 na bie ezis detsūz betce γo yīn ka des ya a γa ya' ya 'i dūn ne  
Otterskin he took, his father-in-law. There to him he started. He was -  
walking he saw. "Man  
et dū lī ma ec t'e ce tc'ū de ai yī mīn ka ōc de 'i 'i nai elōn γain-  
nobody to him I am. He was with me that one to him I was calling, you  
it is you came,"
- 8 ya' yet dī axwōn k'ewo' a wōn' me tc'e ne le yet dī ai yī 'e' na bi-  
he said. "Never mind, but leave him alone," he said. Then otterskin  
'eezis yet tc'i' et da xa a yin la' ai yī 'e' ket c'el' ai yī kō la xa-  
to him as a trade he gave. Then he left him. That old man did that.
- 10 dja' xa dja' e' ma zī ts'ez ze' xai γa wōn lī a wōn' yet da xa  
He did that his son-in-law he was going to kill it was, but trade  
ōn la' ai yī 'e' ma jī γūt da i tc'et dī ta na l'ai dji' wōt dūn ne  
he made. Then his son-in-law lived they say. Under the ground person
- 12 e cī lō ai yī a t'i ġwa' na ye yin da' e tc'et dī i kō la tc'ain t'e 'e'  
it was. That it was. Then he saved his life they say, that old man.  
With supernatural power  
'a' t'i et tc'et dī  
he did it they say.

## THE EQUALLY MATCHED MAGICIANS.

- 14 dūn ne le wō' tc'e e yī e' lī ġī ye tō t'e dji' mō kwa' wōn lī  
People were jealous of one another, because of that one far from there  
his camp was.  
γō γan kō dji' wōn ka tc'e des de' me kwa ke da t'i nī tc'e nī de'  
His camp (?) to it they started. His camp was to be seen. They came there.
- 16 e yī ye wōn tc'i' 'i me tc'in' dū cē' et dī ye tc'i' des ya ye tc'i'  
The one he was jealous, "To him I will go," he said. To him he started.  
To him

<sup>1</sup> Probably me tce', "his father-in-law."

- xwa nīya edōxwō tc'ī cac a dja' cac kwa wō tc'ī' γūt l'el yī dī (e)  
near he came. From there bear he became. Bear camp to it he was run-  
ning along. Those
- 2 dūn ne 'a t'īī netc'ī' e tc'e de l'a γūt dī et'e eyī kwa kū e et ts'ūn-  
people it was, "To you he is running," they said. Immediately that camp  
inside a stranger
- ne e lī dūn ne dī ts'a γūt de' xa k'ai xa de l'a lī gī' cac e lī lī gī  
was. Man when he heard it buffalo he jumped out. One bear was; one
- 4 xa k'ai e lī lōn na γūt datc' ī da dji' le γūn ne djiit e yī 'e' et dū  
buffalo was. They met. On each side they were afraid of each other. Because -  
of that not
- a la γai dle e yō a γain t'e le γūn ne djiit e yī 'e' xa k'ai tc'ī' cac  
they could do anything to each other they were. They were afraid of each other.  
Then to buffalo bear,
- 6 kwōn' dī dī nede nak'a ce ōn t'ī me' wōn lī a' wac de e cī kū dīn dī  
(spoke) thus, "Your food so short it is 'With it is I can do anything,'  
you think
- kwōn me' he' ce tc'ī' e' dīn l'a a ne t'ī yet dī cac yet dī xa k'ai ī  
with that to me you ran you are," he said. Bear said to him. Buffalo,
- 8 djū cac tc'ī' nai djū' na wō' xa k'a ce 'e' da wōc de e cī kū dīn dī  
too, to bear, "You too your teeth are short with 'What can I do?'  
you think
- e' a ne t'in o ke γūt de t'e le γūt de t'e e t'e le na dji ne a na' le-  
with you are." Two of them they are alike immediately friends of each other  
they made
- 10 γan dla' tc'et dī  
they say.

## A MAGICIAN CUTS HIS THROAT WITH IMPUNITY.

- dūn ne lī gē wō' te tc'a dīn t'e e lō me gē' djō' xac t'e kū dī  
Man one very had supernatural power. His partner, "Too I am the -  
same," he thought.
- 12 ū' xa tse' dac t'ī ka kū γūt dī ī he' tc'ain t'e e yī 'e' a kū γūt dī  
Then first, "I will try myself," they thought, "with supernatural doings."  
Then they thought
- gū tsī' le da γa t'as xa da la γa 'ī' a won' e dū t'a γa ne ts'it me gē'  
their heads they would cut off. They did that but not they died. His partner
- 14 ma k'a sī lī t'as e lō sūn' a dī dla' ōn ke mī la 'e' xa yin la' 'a ōn-  
his throat he cut off. In vain he did it. Twice his hand he did that. He was -  
the same as before.
- t'e he 'et dū 'a' na dī dla' e tc'et dī  
Not he did anything to himself they say.
- 16 me gē' ka tsjīn' des ya me gē' wōn nī ya e ga won djō 'ac t'e  
His partner to he started. His partner to he came. (?) "Good I was
- kwūc dī e yī 'e' ac t'ī 'ī 'ī 'a' nec ya' dūn ne xa t'ī e lī da' 'in dat-  
I thought and I used to be I am not," "Man that kind when he is  
he is hard.

- dla' ka cōn na gin ya ye k'a ce' k'e mī la nī 'q' e yī ya 'a' na-  
Well, to me come." On his throat his hand he put. Because of that  
he was well.
- 2 dja' gwa γūt da' wōn djō ya γī da a wōn' e de ka da wō de'-  
Now they lived. Well they lived but they were trying what they could do  
ūn e yī 'e' a γūt t'ī  
because of that they did it.
- 4 xa tse' yī dō ī ne dū e dō' dūn ne ī da' da' γin dla' γin le' e lō  
At first white men when were not Indians powerful they were.  
xōn t'ī t'a dji djū ya γa γī da a γa wōn 'e' hwō ye xa won de t'e  
Being that way too they were living, they were killing more they were that-  
way.
- 6 tc'ain t'e 'e he' ya γa γit da γin le' e lō 'e t'a ze t'a de ts'ī dō  
With supernatural power they were living they were, leather with when they -  
were wearing

## A MAGICIAN SPENDS THE WINTER IN A LAKE.

- mī gē' ka da' γa git dūn ne γat da xai sis t'a γī ye lī tī γī yī le'<sup>1</sup>  
Lake they cut open man alive in a sack they put in. They put it in the -  
water.
- 8 et de da γa tc'in t'e e he' 'ac t'e wōn lī ka kū γūt dī e yī dūn ne'  
They waited for him. "With supernatural power, I am it is," they thought.  
That man  
tī ts'ī tī he' 'ūt dūn ne xa ca le 'e' dī e jī e a tc'eī yas k'e 'a da ze  
who was put in the water himself, "Do that to me," he said. Then they did it.  
Winter all
- 10 tū t'a jī sūt da k'al la ū γa dī lī na tc'et t'ī k'a γūt da xwon ts'et-  
water in he sat; nearly snow was melted he was seen again still alive.  
They took him out.
- tetc
- 12 da xa ne xa da' t'ī ewōn t'a nek'e da xa ne jō xa γūt da' et dū  
Some of them did that but they died. Some of them only lived. Not  
wūt te tc'a dīn t'ī a wōn' a t'ī t'a n ne ke' na lō ne xa la γa 'ī e  
very supernaturally powerful but it was they died. Many of them they did -  
to each other
- 14 t'a γūn ne ke yī dō ī tsē dō de dī hī ne dū e a yī xa la ga 'ī 'e'  
they were dying. White people before sickness was not. That they were do-  
ing to each other
- zō' t'a γūn ne ts'ī e lō xa tse dō'  
only with they were dying at first.

<sup>1</sup> These two words perhaps might be divided γī ye lī tī yī yī le.

## A MAGICIAN ESCAPES THE CREE BY TURNING INTO A BUFFALO.

- dûn ne na lq na tc'ût de' hî ge kô la ma wô' a' na dî dle e yî 'e'  
 People many were living there. One old man his teeth he was going to -  
 make. Then
- 2 me ga na tc'e de'î 'î de cîn ne dûn ne' tc'î' wô de sût dûn ne ai t'e  
 for him they had camped. Cree to the people they were coming. People all  
 tai l'a 'û' ai yî kô la et dū nî 'î ya e tc'ain t'e 'e' et djin de cîn ne'  
 ran off. And that old man not got up. With medicine power he was singing.  
 Cree
- 4 dûn ne' wô nî del et dū e da wût dî de cîn ne dûn ne k'e na set del  
 people they came to. Not they knew. Cree after people they went  
 a wq' et dū dûn ne ze xai nō del de cîn ne ya xai gū jō dûn ne  
 but not people they killed. They came back, Cree. Over there suddenly  
 man
- 6 e djin dî ts'ûk wōn wô tc'î' γa des del kô la' a t'î a zis de tc'î'n 'e'  
 singing they heard. There toward it they went. Old man it was tipi cover  
 sticks with  
 dî ge' gî ye nî tsî dûn ne ne dū we xa k'ai jō na de ya dûn ne  
 up he pushed. Man was not. Buffalo only stood there. People
- 8 'û l'e zō won lî a yî i he' gî ge ne djit a yî xa k'ai e lî a wōn'  
 he was going to attack only it was. Because of that they were afraid. That one  
 buffalo it was but  
 kô la 'î 'î 'a t'î me tcū we 'e i la t'î e yî hî gî e lî ca wô' 'a'-  
 old man had been it was. His child one that other it was. "My teeth  
 I will make,"
- 10 na wac dle et dî e yî 'e' ma kwa a' wa tc'î' dla' ca wô' a na wac-  
 he said. Then for him tipi they made. "My teeth I will make,"  
 dle hî et dî e yî 'e' 'a' γî ye i lq ec ke a' na dūs dle e' dî i he'  
 he said. Then they did that. "Young man I will make myself," he said with
- 12 a t'î e tc'et dî xa γût t'î da' a' na γa dî dle 'e' le' tc'et dî cōn  
 it is they say. That way they did. They used to do it they say. Old age  
 gū ye ze xai da a zis t'a 'a na gût de 'ints cōn  
 if it is going to kill them in tipi they used to renew themselves, old age.

## FOURNIER'S GRANDFATHER'S SUPERNATURAL POWER.

- 14 'ai yet l'ô' gwa' tc'e gū' nî dî tî ai ye' cūs k'e gū ōn le'  
 After that then woman I took. Then my children were.  
 hî ge xa la dî gwa xat da' tî' ze xai a dja' 'e' ga djū tq et c'e'  
 One oldest then moose began to kill it became. Again far
- 16 wōn ka dîs da' gwa djē' xat da' na dū we dq k'e 'in da dla'  
 to it I was moving. Over there moose were none. Starvation hard

- 'a dja' in la dje' ca k'e 'a dū wə le' 'e' tc'e da gwa' dūn ne'  
became. One month not there was, porcupine. Then people
- 2 a dū na tcūt 'a dja' 'e' tcī jə' xat da in la tc'e' ze xaj ai ye'  
not strong became. All at once moose one I killed. That  
gwe tc'i a na dū we a dja' gwa' lū ġe ɔn letc a le' ɔn ka  
soon was gone it became. Then fish they used to be toward
- 4 ts'ūt dīs da' ġa djū' 'a dū tc'ūt dai ya 'a wō dja' tsī ya'  
I was moving. Again not they could walk it became. Young moose  
sa tcwə' ze xaj ai ye' kī' ġa tcū tc'ūt des da gwa' lū ġe-  
my son killed. That food again they traveled. Then by the fish
- 6 ġa' nī tc'in da' lū ġe na lə' ts'ūz ze xaj ai ye kī' ya yas sit-  
they came with the camp. Fish many they killed. That food they were saved-  
with.  
da'

## THUNDERBIRDS.

- 8 dī ġe ya wō' nī' 'a' dī jə' nī wə le' ye dī na de 'e' tc'et dī dī ġe  
Land where it stands up only they breed there they live, they say.  
Ground  
de tcin ne dū e 'a wə sūn na de dī ke wō ne djit wō' ɔn cīc ta ke-  
wood none they make. Where they live it is place to be feared. (?) mountain  
every
- 10 ne t'e na de da ne' 'in tc'a dī t'e zə' ye ya wō' i' 'e' yī ne da ġe  
they live. Men with strong supernatural power only see them. Those people  
from them  
'ūt da tc'e dī 'ī ene da ġe' zə' 'e' da tc'e dī na de dī da ne' edū lī  
they know it. Those from them only they know. Where they live man  
nothing
- 12 'ə t'e ne ye ya ka wə' i' da' 'ū l'e 'e' yī 'e' me' tc'e ne djit kwōn'-  
people who have near them when they see them they attack them. That is why  
they are afraid of them. That kind of person  
t'e ne 'e' dū ye ya wō' i' 'e' tc'et dī da ne' ze xaj 'e' yō 'ə t'e 'e' yī-  
not they see them, they say. People they can kill it is because
- 14 'e' he na tc'at ke t'e 'e' wə dī ġe wō' tcit dī ġe wō' tcit de 'e' yī  
they are strong, with that "world tendons." "World tendons" those  
jə' ma' na tcūt 'e' tc'e dī 'e' e yī zə' t'a n de ts'it 'e' t'a ne ts'it  
only they are stronger than, they say. Those only they die with they die.
- 16 de tcin es dat sī jə' ya yī tcū l  
Trees twisted only it tears all to pieces.  
dī da zan ne 'e' tūc ne' tc'ūt le 'e' tc'it dī  
Partridge, jack pine size small they say.

THE BOY WHO WAS CARED FOR BY A WOLF.<sup>1</sup>

- i la tc'i dūn ne mūs kī gū na lō' ti da' a' t'i yūs k'e ta di dje'  
One man his children were many alone he was. Winter middle
- 2 ma tc'i ū 'e de ts'ūt dūn ne ka ti e sta 'in tc'i da ya gūt da' gīn le'  
his wife died. People to he started. Orphan he had taken care of there was.  
ūt dū a yī le yō tc'e ye tc'e le' i dī' kwā tī da' ai ye' dō 'e' gū e  
Not he could do anything. He left him there camp alone. Then in the -  
spring there
- 4 nī ya' gū jō' k'a tc'it dō ya da' nī ya dī tī da na dja yas k'e 'a dū  
he came, behold still child was alive. He brought him there. "How did it -  
happen during the winter not  
ne xa na tan ye de tc'i yū ne' sa ya da sat t'a na ti et ca kōn a le  
it froze you?" he asked. "Wolf took care of me; with me it slept; for me  
fire he made;
- 6 ai ye' ō wō' a dū se xa na tūn at tsūn djū' sa 'i' tcūt ye dī' ai ye'-  
for that reason not it froze me. Meat too he fed me," he said. After that  
l'ō ōn tīs wat tc'i' γūt da gwa dē t'i at dja' l'ō dje dat diē k'i e  
for a long time he was alive. Middle age he became. After that with sickness
- 8 dai e ts'ūt  
he died.

## THE LOANED HUNTING DOG.

- kō la wō te' me le' ū tcō' xūt da ts'i' to'ū ne lī' e t'i 'e' et dū  
Old man very his dog good toward moose wolf dog because was. Not
- 10 lī zī' e lī e yī e he' ū tcō lī ge ec kai xa't da ke wō 'i' et dū 'e' ze'-  
proper dog it was. That with good. One young man moose track he saw.  
Not because he killed it,
- xai i he' 'e' ca ne le' cō nō' te xat da ke wō wac 'i' ne gō dji' nō-  
"Grandfather, your dog loan me. Moose track I saw. Over there I will go,"
- 12 wac i et dī e yī 'e' kō la' e cai ce lē' tca de ɔn t'e a won' 'a' dīn dī  
he said. Then old man. "My grandchild, my dog is bad, but you say  
da ce wō te ac 'i' a k'e he' a wōn i e cī la yet dī a ne 'i' a k'e he'  
how exactly the way I do you will do," he said. "The way you do
- 14 a wōc 'i' e cī yet dī ec kai xa tse' e zī xaj et de et tsū dī la' ma-  
I will do," he said, young man. "First if you kill, end of tongue you give to-  
him,
- wō aī xac i zō' me nī dī ge wōn lī xa won le yet dī a cī a k'e he'  
I do only he is glad, you do so," he said. "The way I do
- 16 et dū ke tc'e ne wōn lī e cai yet dī  
not miss, my grandson," he said.

<sup>1</sup> Told by John Bourassa, who learned Beaver when a boy near Dunvegan.

- de tcūt' ec kai li 'e' xūt da li wōn ze' xai et dū kō la 'a ye di-  
He went hunting, young man with dog. Moose dog killed. Not old man  
the way he told him
- 2 'a k'e he et dū xa yī la lō a zūt' jō da γain t'ats dji ye tc'in' de cīl  
not he did so. Liver only he cut off to him he threw.  
ai yī li zī' medji xa ts'ūt et dū ya tset ye tc'e le xat da ya γin-  
That dog was angry. Not he ate it. He left it. Moose he cut up.
- 4 t'ats na des ya tū 'e' k'a dja' i he' tū 'on la' li zē' i xūt t'e  
He started back. Water with because he was thirsty water he got. Dog just  
se ti 'i' i tū wūt dō' dūn ne e t'e ye k'ai des ya ye tcō nī tc'īl  
was sleeping. Water he drank man immediately on him he jumped.  
He disemboweled him.
- 6 gwa' ye ze' xai ai t'e ye tcō ye in da lō  
Then he killed him. All his ribs he ate  
ne dū e li za yū da ne yū ne dū we γa γin tetc 'ū' a yī kō la  
Was not dog and man and was not. They went to bed and that  
old man
- 8 bele' et dū xūt t'e cele' nedū e enū dli djat de' na wōs q enū dli  
his dog, "Not for nothing my dog is not here I think. Wrong he did  
I think.  
ūt da ne' cōn' ūt tc'ūk et dū xūt t'e e t'i e le cele' wōn lō yū la'  
He himself (?) has been howling. Not for nothing he used to do that my dog.  
Many times, 'do not;
- 10 et dū 'a' i a k'e he' ma γa won da'e cī i e cī a won' xō' te a' cet di e  
not the way I do you will treat him, I told him but very because he told me  
ma ye' nī ti 'i' i ye ze' xai ū cōn nedū e et dū γūt da ōn t'e mī-  
to him I loaned him. He has killed him probably. He is gone. Not living  
he is. For him
- 12 ka na ta mī wō 'a' yī ka et di kō la'  
look. See if you can find out," said old man.  
mī ka tc'e des del mīn ka' tc'et del dū' di e' kwā wōn ka na nī-  
After them they started. After them him they went. This way camp to-  
ward he had made tracks.
- 14 dōk' lō bek'e' na ts'a dail yī da e jō' se tī li ye ze xai lō a yī li ze'-  
After him they went. In front of them only he was lying. Dog had killed -  
him. That dog used to be  
'i' i ne dū we de tcī sō' a dja' kō la ai yī t'a zī' jō' γūt da 'i' i  
was not there. They did not know where he went. Old man because of that only  
he was living.
- 16 da wōc t'e cele' bāt t'a jī γūc da 'i' i cōn tēn da' tī dō gēt e di  
"How shall I live? My dog with I was living. From me (?) alone he has -  
gone," said  
kō la xō te me di gē tc'ai wōn li yīn ka wō de e yī 'e' xa l'i e dji  
old man. Very he was displeased. For him he called. Then the next morning
- 18 nū gēt a yī 'e' ye t'a tcī na γūt da e tc'et di kō la et dū e ze' xai  
he came back. Then with him he lived again they say. Old man not  
he killed



a dja<sup>e</sup> i he<sup>e</sup> ġwa<sup>e</sup> won djō et sūn<sup>e</sup> t'a dji<sup>e</sup> na ɣa da na dl̩ e tc'et dī  
 it was because now good meat with he lived again. It happened again  
 they say.

- 2 mûl le<sup>e</sup> wō te ū djō e tc'et dī di ġe ɔ lō dɔ<sup>e</sup> a tc'et dī  
 His dog very good they say. World when it began they tell about.

### THE HUNTING FETISH.

- dūn ne debût et dū ka da e yō a dja<sup>e</sup> xat da ye' wō cō' a dja<sup>e</sup> -  
 Man was hungry. Not he could live it became. Moose perceived him  
 because it happened
- 4 i he<sup>e</sup> dɔn ye ze' xai e tc'et dī e yī dūn ne in da de dla<sup>e</sup> 'i 'i et da-  
 hunger was killing him they say. That man had been powerful they knew.  
 tc'et dī et dū wō de zū ka datc e yō 'a dja<sup>e</sup> xat da wō' nō wût dja<sup>e</sup>  
 Not long distance he could walk it happened. Moose he came to.
- 6 et dū k'a jū t'ū e yɔ' a wō des sūt' ta na des del tci ye mō' sūt da-  
 Not yet he could shoot they rushed off. They ran away. Little moose on him  
 used to sit
- 'i 'i xa ye ɣin t̩ e yī dūn ne' xat da tc'i<sup>e</sup> da' ye tetc a wōn<sup>e</sup> et dū  
 he pulled out. That man toward moose he was moving it about but not
- 8 xūt da yin dī dī 'a' ta na des del a yī tci ye' tū nī ye ɣai t̩ e t'e  
 moose took notice. They ran off. That little moose snow he put under  
 immediately
- ūt dūn ne djū t'ai ts'ūt e yī tci ye mūt tsūn e k'e e t'e e yī 'e' a t'i  
 he himself too he died. That little moose like his flesh was. With that  
 he was doing it
- 10 e tc'et dī tac 'e' dūn ne ya ɣit da dō' wōn l̩ i e dī  
 they say. Arrows with people when they lived it was they say.  
 xat da yɔ tcū ya e he<sup>e</sup> de tci ye xa ya a ɣin t̩ yī zī' t'a ye ɣin t̩  
 Moose because she liked him her young one she took out. In him  
 she put it.
- 12 e yī 'e' wōn djō cī ka de te a yin la<sup>e</sup> 'i 'i yin dī ġe tc'ai 'a yin la lɔ  
 Then good luck he had. (Moose) angry he made  
 e yī e he<sup>e</sup> dɔ' ye ze xai lɔ xa yin lai 'e' a t'i e tc'et dī  
 because of that hunger killed him, he did so it was they say.

### THE MAN WHO TALKED TO THE BUFFALO.

- 14 'i la tc'i dūn ne xa k'i ye tc'i wa t̩ ye ge tce 'a tci ye tcū wût t̩  
 One man buffalo he talked to. He gave them commands, he talked to -  
 them.  
 yī wût tc'i da 'ac i wa tci<sup>e</sup> te na 'ac sūn nī tcūt ai ye' hwa te 'ac  
 "To that place go, there go into the water; give me something to eat." Then  
 they went into the water.

- da l'a dje te nī 'atc ai ye gī ze xai a dje kai i xe' gī yū ǵet 'a mai-  
Backwards they went into the water. Then they killed them. Spear with  
they stabbed them. Then (?) calf
- 2 ya tce ūn nai ōn tcq dūn ne k'e tc'e' ūn nai et dī ai ye at tai tce-  
"Mother," plainly like people, "mother," they say. They hold them,  
they kill them.
- zes xai e la dji' mūt dai yī dje' a dū tsūz ze xai dūn ne' ka je' ū letc  
One a bull not they killed. People between he ran.
- 4 ai ye 'e' i de e xat te ta tc'ul ye xat tce yī de ye tc'e da  
Then (?) they pull them ashore. (?) They begin to eat them.

## THE POTENCY OF WAR SONGS.

- e t'a ze sōn' dō dūn ne ne lq na tc'a ba' mī ka 'a tc'et t'i  
Leather breech cloth time people many were at war after them  
they were.
- 6 ne dū e et dū tc'e 'i' et dū a tc'et de he yq a wō dja' mīn ka  
There were none. Not they saw them. Not they could do anything it hap-  
pened. For them  
tc'et djin gī yī ka et djin de cin ne ka a γūt dī γī ya 'i' e yī 'e'  
they sang. For them they sang, for Cree. Where they were they saw them.  
Then
- 8 a γūt dī mīn ka tc'et des del na de dī gī ya 'i' xūt l'e dji' zōn'  
where they were to them they started. Where they were they saw them. "To-  
morrow only  
me tc'i' dō' de lī γūt dī 'e' et de k'a da wō de ūn tse' tcōk' xa γa-  
to them we will go," they said. They were trying their power. Large stones  
they took out.
- 10 gin 'q gī k'e k'e det dītc a k'e he' gū yī la' ke dī ye ke da t'i tsek'e  
On them because they put their hands the prints of their hands appear on the-  
stone.  
gwa' gī tc'i' wō de sūt a yī 'e' ai t'e gī ya γan wq ūt dū e la t'i  
Then to them they rushed. Then all they killed. Not one
- 12 γūt da a γa yī la' de cin ne a gai 'i'  
living they made. Cree they did it to.

## THE CURING OF A WOMAN WITH A MEDICINE LODGE.

- in la t'i djū' dūn ne' me wō dī tce e lī dī dī me' tc'i' ū q wō' te  
One too man his story it is this one. His wife very
- 14 det dī et dū won de zā γūt da e yōn 'qnt'e me k'ain cūz na tc'e-  
was sick. Not long she could live it appeared. Along side of her  
medicine lodge they stood up.
- γin ts'i me sōn' q γōt de kū tc'et dī hī gī dūn ne cai wōn lī et dī  
"Who will use it?" they thought. One man "I it will be," he said.



- hĩ ġĩ wō te mūt tsūn ne dū we hĩ ġĩ ġwa k'a mūt tsūn wōn tc'ūlĩ  
One very his flesh none. Other still his flesh small
- 2 wōn lĩ hĩ ġĩ me tsūn' ne dū we ai yĩ tc'ĩ' daisa dō' et tsūn' ġain-  
was. The one his flesh none to that one, "What time meat did you eat?"  
tse da ye dī yī dī ca k'wōn da na dī da dō et tsūn' ġa set et dī hĩ ġĩ  
he asked. "Behind moon when it first appeared meat I ate," he said.  
The other
- 4 mūt tsūn' wōn tc'ūlĩ wō lĩ wō te in tsiz lō yī dī ca k'e a ġin-  
his flesh small was, "Very much you eat. Behind moon you ate,  
tset lō a wōn' ta nĩ ts'it lō yet dī' ai yĩ a dī yas sūl le k'e dō'  
but you are beginning to starve," he said. This one said it. "Snow when it -  
was little
- 6 a ġūs set ca ġ et dī in la wō wūt t'ĩ yask'e a dūz ze in la xa ġa-  
I ate, I," he said. Together winter all through together they lived thus.  
ġin da'
- 8 xa tse' dūn ne et dū wō t'e i' da' e le e nū dī  
First people not much they ate I think.

## THE ORIGIN OF MOSQUITOES.

- ts'ĩ tc'e ġū ma tsĩ' ts'ūn ne wa tc'ĩ' xai 'atc  
Mosquitoes woman her head bone from came out.
- 10 ġū sō' tc'e ġū mī djelle ġin le lō ma tc'ĩ yū 'e cō 'a daj e dūlle  
Once woman mean was. Her husband all the time she scolded;  
ye xai xal jō a daj e ma djexa tc'it jō ai ye' l'ō dai ts'ūt 'ai ye'  
she beat him only, all the time she was angry only. After that she died.  
Then
- 12 xōn tc'e' ōn ġĩ ye tĩ 'at dū ġū da tcĩ ne' 'a ġin la a yĩ 'e' wa l'ōn-  
that way they threw her away. Not burial they made. Then some time after  
djē' ġū 'e' ġūn nī de l ma ts'ūn ne' i dī 'a tai i sūlla 'ū ma tc'ĩ'-  
there they passed. Her bones there all were lying. Then her husband,
- 14 yū 'e' ya (na) tsĩ' ts'ūn ne' dī la me tce le i i ūl le cōn' 'e' dī  
"Her head bone it is, she was bad I suppose it is," he said.  
yū' nī etc ya ya ġĩ etc 'i wa tc'ĩ' ts'ĩ' xain de l ai yū gwūt dō-  
He kicked it, he kicked it to pieces. From there mosquitoes came out.  
Since that time
- 16 wa tc'ĩ' ts'ĩ' ō le' dī dī dī ġe k'e  
mosquitoes there are, this on the world.

## THE SHIFTLESS HUSBAND.

- dún ne tí da' wō tī de bú tī he' lū ġe tū lū ġe ka ya 'ú c me t'c' i-  
 Man alone was living. Because he was starving fish lake fish they two -  
 went for his wife too.
- 2 ū 'a yū nī ya nī atc dzīs ze sūt da a wōn' lū ġe et dū ze 'xai t'q n-  
 They two came there. By hook he sat but fish not he killed. He went home.  
 nas ya wōn djō lū ġe ts'e ze xai e le kū dī me t'c' i ū 'a xa 'p' djī'  
 "Well fish he used to kill," she thought, his wife. "Tomorrow
- 4 caī dzī ze wōc dai et dī i he' yet dī me t'c' i ū a da zō ġū et' e lū ġe  
 I by hook I will sit," she said. "All right," he said, his wife man. Quickly  
 fish  
 a wō' t'c' e ġe xūt t' e es tūn ne et dū ya nī ġet lō a t' i lō e yī 'e'  
 she killed, the woman. Just ice not he had cut through it was. That is why
- 6 et dū lū ġe ze xai 'e' ōn t' e lō na ye yīc me t'c' i ū a lū ġe na lō  
 not fish he had killed it was she found out, his wife. Fish many  
 ġin wō t'c' e ġe ū' ūt dūn ne ġa wō da es l'ō et dū lī na nī tī dō t' e  
 she killed woman. And he himself for rabbits he set snares. None,  
 he brought back. "Why,
- 8 wō' te ġa na lō a wōn' ġa et dū ze xai ōn t' e yū dī t'c' e ġe ne mīle'  
 very rabbits many but rabbit not he killed it is," she thought about him,  
 woman. "Your snares  
 ka wōc ai' yet dī da zū t'c' i' a dī i he' ce mīle ka ne ya ye' dī  
 to I will go," she said. To the man she spoke. "All right, my snares to  
 you go," he said.
- 10 e yī 'e' wōn de ya e yī t'c' e ġe ya ya cīsk' e xa t' e xa wō wīn kīn  
 Then she started to go there that woman over there on mountain just  
 he cleared the snow off.  
 i 'e dī sūt da dze nī k' e at dūz ze na datc lō i 'e dī ġa mīl ai t' e  
 There he sat. Day all the time he had sat there. There rabbit snares all
- 12 yas k' e se lā' lō qñ ke t' i mīl da se l'ōn lō t'c' e ġe yō nai ya mīl  
 in the snow he had left. Two snares he had set. Woman came there; snares  
 des tō wō te' da' es l'ōn wō te' ġa' ze xai nō' yī ai yī me t'c' i ū 'a  
 she carried. Very (many) she set. Very (many) rabbits she killed.  
 She brought them back, that his wife.
- 14 da zō dzīn ze sūt da 'i' i ūt dū lī ze xai k' a djō et dū dzīns ta na-  
 Man by the hook he had sat nothing he killed. Again not hook in the -  
 water  
 l' ai djī et dū se 'ō lō ai yī 'e' lū ġe et dū ze xai e lō ōn t' e ġa hwe'  
 not he had put. That is why fish not he had killed it was. Now
- 16 t'c' e ġe na ye yīc t'c' e ġe ne dū we et de' et dū γūt da wō le cī lō  
 woman she knew him. Woman if had been none not he would have lived.  
 t'c' e ġe t' a djī yas k' e at da ze ya yīn da et t'c' et dī e yī dūn ne  
 Woman because of winter all through they lived they say. That man

et dū dūn ne' e t'e e lō et dū wōc dai' kū dī lō et t'e t'e dī et' a ze  
not was like a man. "Not I will live," he thought they say. Leather

- 2 zō dō' e lī  
only time it was.

#### A MAN OVERCOMES OBSTACLES IN RESCUING HIS SISTERS.

da zō' 'q nō dja t'e ē gū ye de lī 'e' xades ya xūt t'e 'a t'ī yū dī  
Man came home. Woman because she scolded he went out. "Of no im-  
portance it is," she thought,

- 4 t'e ē ge cūt t'e ū a neta' ka ye dī 'ī dō t'ō t'e kū dī 'e' te 'e' gwa k'a  
the woman. "My son your father look for." "What is the matter," he thought.  
"Father still

nazūt' e' dī ec ka a yī da zō' tai l' a lō t'e ē ge yī k'e wā 'ī ye k'e  
is standing," he said, the young man. That man he ran off. Woman after -  
him she looked. After him

- 6 de ca (des ya) me dji ze' xai nō dja 'ī 'ī ye tsī' nī dī 'ō des lūz lō  
she went. Caribou he killed he had come back, the head he took.

He dragged it.

ye k'e γai ya l t'e ē ge atts' ūn ne de ya dji n' ye k'e na se ya xōn-  
After him she walked, woman. Its bones the way he was going after him  
she went. She turned back,

- 8 nī dja ai yī t'e ē ge da zō' γai ya l ūt t'e ō t' ūn ne tūn ne nō na datc  
that woman. Man walked on. Other people's trail he came to.

ye k'e na da datc ye de xwa ye t'a na datc dūn ne e lī kū dī ū'  
After them he went. There close to them he came. People they were  
he thought, but

- 10 ya γī nō de a t'ī lō a yī ya nī t'e ūt ma dī 'e da yin lī nō de dī'  
those birds they were. Those they gave him food. Their food was there.  
Birds partridges

a yī a t'ī  
those were.

- 12 k'adjū tadatc ūt tūn ne k'adjū wōn lī ye k'e des ya 'e' dji ce  
Again he was traveling. A trail again was there. After them he went.

Porcupines

a t'ī 'lō be dī 'e dje' e lī a wōn' ūt tsūn ma e t'ī ta wōn t'e wūt-  
they were. Their food pitch was but meat it appeared. Far away people

- 14 dūn ne me dī 'e tce ōñ ke t'ī a yī ka des ya a yī 'e' a t'ī ūn t'ī zō  
his sisters two those for he went, that was why it was. All at once

ye tūn ne wa 'ī ye k'e xa ya l ya t'a se ya  
their trail he saw. After them he went. To them he came.

- 16 in la t'ī da zō' γa ōñ ke γūt de t'e ga' γais kī lō a xain ka' de ya  
One man both of them were married to. "After you I came

a won t'e ye' dī ma da γa e da dla dūn ne e t'e e le a won t'e et dū  
it is," he said, their older brother. "Hard man, mean it is. Not

- 'a' xūn ne le e yō won t'e 'a xō lī' a ne dja' lō xōn t'e a wōn' et dū  
you can do anything it is." "But (?) it has happened to you, nevertheless not
- 2 a xai dī' na des da ai yō a won t'e a xain ka ta a won t'e dji' des ya  
without you I can go back it is. After you from a long distance I started."  
ma la je' xat da ze' xai e lō xūt da 'e' dji' gū e t'i 'a yūt t'i' e' dī  
His brother-in-law moose had killed. "Moose will be rotten. Quickly do it"  
he said,
- 4 tē' e gū me tē' i ū a tē' gū e t'e tī nī ya ōn na da wū de lī e' dī  
women his wives. "Quickly go." "Now, we will go," he said.  
ma da ya  
their older brother.
- 6 na ya des del na ya dai' gū zō' et dū xais tēc ya lī būl gū ya wō  
They started back. They were traveling back. Then not they lay down to -  
sleep; very sleep was killing them.  
xa nes tēc nī' γūn del 'i' i cīs na tēai kū na dai wōn lī tse k'as  
They lay down. When they had gotten up mountain large ahead of them was.  
Perpendicular cliff
- 8 ūl lī 'ūt dū dūn ne ye ke γī ya a zō ōn t'e me dī e tē' at tēuk'  
it was. Not man could climb it it was His sisters were crying.  
iñ k'ai na na wō tēc et dī gū ma dūγ ya nī na γī del a yī tse k'ac-  
"Never mind, we will lie down again," he said. their older brother. They got -  
up again, that cliff had been
- 10 'i' i ne dū e lō na yūt des del  
was not. They started back.  
k'a dju būl gō ye ya γin wō na ya nes tēc k'a dju tū gū da cī xa  
Again sleep was killing them They lay down again. Again water  
around them
- 12 a na dja' lō et dū 'a' gūt de e jō a na yūt dja' k'ūt djo ca' tēc  
had become. Not they could do it became again. "Again lie down,"  
e' dī me dī a tē' na nes tēc nī na γī del 'i' i mī ge nūn dūt da de  
he said. His sisters lay down again. They got up again lake ground narrow
- 14 ta se 'a' 'a' wō dja' lō e yī k'e na ya des del  
running across had become. On that they started back again.  
gū dī ge tē' i' na γin del mūt ta' kō la e lī et dū nī i ya a jō e  
To their country they came back. His father old man was, not he could -  
get up.
- 16 nō dja ecke' elī lō des ya 'i' i tō t'e dji' γin le' lō a wōn' 'ūt dūn ne  
He came back, young man he was he had started. Far away it was but him-  
self  
ma et dū xa won t'e dū wōn lī kū dī i ma tē' i ū a ye tē' q des ya i  
to him not it was so. Recently it was he had thought. His wife he left her
- 18 won djo metsī ya' dek'al lō et'e de elī la je tē' e le 'i' i e yī dūn ne  
good, her hair was white. Girl she was he had left her. That man  
in da de dla e tē' e dī tē' ain t'e 'e' gō dji' tōn k'e na se ya a wōn'  
was powerful they say. With supernatural power over there far he went but
- 20 ma' et dū tōn t'e k'i wōn t'e  
to him not far it was.

## THE TREACHEROUS WIFE.

- dûn ne ɿ la t'i tɿ da wō t'i me l'ō wa me t'e'ē ū ē de cɿn ne  
 Man one alone was. In his absence his wife Cree
- 2 nī ye dɿn tɿ sō yīn ka ne ta e dū a de e' jō ōn t'e me nac kwō-  
 carried off. For her he looked. Not he did anything it was. She was alto-  
 gether lost.
- wōt ts'ūt sō yīn ka ne ta me la ce' yū 'a γī yin la' a wōn' ne dū e  
 For her he looked. His brothers-in-law too did it, but she was not.
- 4 gwa me la zū ye t'e'le 'a' dûn ne tɿn da' yīn ka des ya ta wōn-  
 Now his brothers-in-law quit; himself alone for her started. Far away  
 t'e dji dan ne e li lō e' yī a ye t' lō  
 people were, those did it.
- 6 gā hwe' ja t' i me t'e' ū wa' tū γa γa ya ya t' i γin da a wōn lō  
 Now he saw her. His wife water going for he saw. "You are alive but  
 ke e dī wa yū te gī sī 'e' ye dī' a wōn' e dū wōt tī da ne 'e'-  
 moccasins without I am destitute," he said. But not she spoke. "They will-  
 know (?)"
- 8 de k'e nū dli wū cōn 'ōn t'e kū dī<sup>1</sup> eyī 'e' je da γa se da 'es da-  
 I suppose it is," he said to himself. Because of that, below he sat. A sharp -  
 point  
 t'e'le won lī eyī tein nek'e sūt da da zō t'e'ge yī dī ge tōn na ca  
 was. That the foot he sat, the man. Woman up she went from the river.
- 10 yī ts'i me da ne cō set da e' dī e' t'e eyī da zō de ts'i γī yīn ka-  
 "Down there stranger sits," she said immediately those men sitting  
 ran down to him.
- wō des sūt gī yin t'eūt γī ya da se ka le a' γin la k'e da' γī ye tɿ  
 They caught him. A platform for him they made. On it they put him.
- 12 gī yū e kwon wō te a γin la' e' t'is dûn ne e' t'is i he' kwō de de tce  
 Under fire very they made. They roasted him. Man because he was roasting  
 he was screaming  
 e yī 'e' kō la yō 'ō na de lō mes ke ge ai t'e γa gī da wō lō  
 Then old man over there he stayed. His children all they had killed.
- 14 in la t'i me tū we zō' γūt da yū' qn dûn ne kwon de det tce  
 One his daughter only was alive. Over there man screaming  
 γa dī ts'ūk ca t'eūt we ye γōn 'a' gū k'a ne ya e' dī kū la wō e' t'a i  
 he heard. "My child, what he is saying, go to see." he told her, old man.  
 There girl
- 16 des ya t' i lī ma da γa t'e' ze xai t' i e yī e' t'e eyī a dī lō  
 had gone, truly her older brother someone had killed that one he was like.  
 That one was making the noise.  
 ya t' i yū' qn me ta gā nō dja līn xwōn ne e' t'e a dī lō tea e' dī  
 She looked at him. Over there her father she went back. "Exactly brother  
 is like is saying it, father," she said.

<sup>1</sup> The passage is difficult. The only suggestion given by the interpreter was "She did not think he would follow her."



- wōn kō la 'e des ya je he' dūn ne a wō t'a yin ya kū la kōn  
There old man started with her. People they kill he went to. Old man there
- 2 des ya kū yin ya dūn ne et'es a dīlō dī dō t'e ce tc'ū wē' et'i  
he went. He went in. Man roasting says it. "Who is this my son he is like  
a t'es lō xa na ya yin tī me kwā γī tc' i' na ye nī tī ye dī tc'en-  
you are cooking?" He took him down. His camp toward he took him back.  
There with supernatural means
- 4 t'e 'e' wō jū wō te 'a yin la' ga wōn djō na γūt da 'a yin la'  
good very he made him. Now well he was again alive he made him.  
e yī dūn ne na lō et dū dūn ne k'e tc'i' a t'i lō e yī 'e' mes-  
That man many not like people he did because his children
- 6 ke ge ga tc'ūt da wō e lō kō la et dū na tc'ūt a dja' e yī 'e' 'a-  
they killed. Old man not he was strong<sup>2</sup> he became because of that  
they did it.
- γī ye 'i gū da ne lō e yī 'e' a γī ye 'i lō  
They were numerous because of that they did it.
- 8 k'a djō le na ke tc'et dū sī dī γūt dī e yī dūn ne et'e zī ce tc'ū wē'  
Again, "We will have a foot-race," they said. That man was cooked,  
"My son,"  
ye dī kō la ce tc'ū wē' gwa xa l'e dī le na wō ts'et dū sī dī tc'et dī  
he said old man, "my son, now tomorrow 'We will have a foot-race' they  
say.
- 10 dī dī ne dī etce' e yī zōn' wōn lī' dūn ne' 'e' gūs te γa wō lī' dūn ne  
This your sister she only there is. Person I am going to bet it is. Person  
e ya gūs ta ts'e ze xai γa me tc'i ū wa ūt dji' dī nī ba lī dī dūt-  
I bet they will kill his wife." He sang. This tent its pole
- 12 tcin xō t'i e yī satsī exūl tātci na tsūt γūt da xa ya yin tī wō jō  
like this tipi poles he drummed on. A bird fell down, alive he took it out.  
Well  
'a' yin la' de t'a ya yin tī le' wō γūt te de sūt 'e yī es kai et dū  
he fixed it. His sack he put it in. They had the foot-race. That young man  
not
- 14 kī dī dī 'a' mūt ta' dūn ne 'e' le de l'a 'e da' 'e a dja' kō la hī'  
he minded his father. With the people he raced. With the eagle he became  
old man. Really  
e yī dūn ne' et dū yet dai wō tca ne 'ō lō a kō lī' a cō e' et dū  
that man not ahead of him much he was. Because with old age not
- 16 na tcūt a dja' e he' γū dai ne 'ō dūn ne k'e dūt tca de 'e de l'a  
he was strong because he became ahead of them he was. Behind the people  
with his legs he ran.  
e yī 'es kai 'i' yit dai kū 'i ya wō tc'i' tātci t'a yin ya dūn ne k'e  
That used to be young man ahead he was out of sight. There (bird) he went -  
in After the people

<sup>1</sup> The interpreter took *t'a* with *a wō* to mean "weapons," *a wō t'a*, "kill with;" "he went among those who kill people" seems to be the proper rendering.

<sup>2</sup> The interpreter took it to be *na djūt*, "he hunted."

- de l'a et dū la dai e t'e dūn ne ya ū ja dūn ne ts'e dō nō dja  
he ran. Not long time it was by the people he passed. Before the people  
he came back.
- 2 e yī xa t'i wōn t'e lō e yī 'e' a γūt dī 'ū' a yī ec kai xa ts'e  
That one just that kind he was. Then he used to do that. Then that  
young man first  
nō dja e tsūn nī dī 'q e yī me tc'i ū ē 'i 'i yō et de dlōtc lī gī  
he came back. Meat he took down. That one had been his wife was laughing.  
Another
- 4 tc'e gē je ka a dīn dī ye dī a yī be tc'i ū 'a xa dūn ne ne lō  
woman, "Why did you say that?" she asked. That one his wife her relations  
many,  
a yī tc'e gē 'dūn ne e lī  
that woman people were.
- 6 a yī ya set da me tc'i ū ā nō dja at tsūn ka ye dī 'i a tsūn ne dū e  
That one she married his wife he came back. Meat he was looking for.  
Meat was none.  
me a ye 'i yū 'q dūn ne nī ya 'i nī ye dī 'q wō tcō nō dja e yī 'e'  
"Who stole it?" "Over there man stole it. He took it. Good he came back.  
Because of that
- 8 'a t'i et dū lī ne ce dai ne 'q a wq' et dū et dūc dī' e yī 'e' a cīn-  
he did it." "Nobody my equal but not I knew it, because of that he did it -  
to me  
la' 'e qn t'e na nī dūn ne 'e' na γin tī 'i 'i dūn ne tc'i' dī ya ye-  
it was. You with the people I bet. To the man go," he said.
- 10 dī dūn ne a' dji me tc'i ū ā yī lī ts'e ye de 'a' xa tūs la nī ya  
Man before her husband was he sent her. To the door she came.  
ye dī 'e xwa a wq' na wō te tcī na da wō' t'a cī da zō 'et dū ya-  
"Above here close to camp let us go." Man not he spoke.
- 12 tcūt de me ta tc'i' te a me zq' xō tc'e is dūn ne e' cū wū me k'e  
To his father, "Father, her mouth I hate. Anyway you wish  
dīn dītc gā me ta' ye ze xai e yī tc'e gē ye ze xai  
treat her." His father killed her. That woman he killed.

## A MAN AVENGES HIS SON-IN-LAW.

- 14 da ne' des bak mī ka a tca t'i ne ne dū we et dū γī ya 'i xō wa-  
People were going to war. For them other people were not. Not  
they saw them. They turned back.  
nī del mī gē ke na ya dī del ya γai mī gē wōn lī de gac tc'ū ne'  
Lake they came to. Over there lake was black spot "Wolf
- 16 be dji ze xai kū γūt dī be ya γa 'e' wō dai γat dī gī tc'i' lē γq-  
deer had killed," they thought. "Marrow we will eat," they said. To it  
they ran.

- de sūt li ġe dan ne ye xa l'a ya ġai nī l'a dūn ne tsī' e li lō da-  
One man ran by the others. To it he ran. Man's head it was. Cree
- 2 cī ne dūn ne ġin wō 'on t'i lō dūn na na dġin ne e li lō  
men had killed it was. People's relative it was.  
yī dī ġe wō tc'ī' ta tc'et des deġ dūn ne na lō' a yī ġa dūt tc'ī  
Up to it they started. People many there were sitting.
- 4 hī ġī me dī' ūl li a yī ma zī ġō ye' dūn ne 'e' a t'ī ai t'e dūn ne'  
One chief was. That one son-in-law with them people he was. All people  
k'e ġa ne t'e' ma jī' ne dū we tai l'a lō dī ke ne dū we ġot da cō'  
they counted. Son-in-law was missing. He had run away. His moccasins  
were not. "Somewhere
- 6 me xa tūn e cī ye' dī' lō me tce' kōn māi' mī ka na ta kwōn māi  
he froze," said his father-in-law. "Camp border for him look." Camp border  
dū de xa l'a me k'e tc'e des deġ at dū tō t'e t'e mūt tūn ne'  
this way he ran out. For him they went. Not far frozen
- 8 sa' 'ō me tce' xa t'e ya 'ī 'et dū 'e' yī le' a yō ōn t'e ye tc'e le  
it lay. His father-in-law just looked. Not he could do anything it was.  
He left him.  
'e' yī de cīn ne' me k'e tc'e des deġ me t'a des deġ na ġain deġ  
Those Cree after they went. Near them they came. They came home.
- 10 ġī ya 'ī qñ ke dī kwā wōn lō ai yī me tce' me kwā wōn lō e dī-  
They saw them. Two places tipis were many. That his father-in-law  
"Their tipis most numerous thither  
xō tc'ī' dū ca 'e' dī tin da wō tc'ī' des ya ai t'e ye (ġai) ġain-  
I will go," he said. Alone thither he started. All he killed.
- 12 wō ūt dū in la t'ī ġūt da 'a' yīn la' ġwa' xō ūt tc'ūk ġwa hwe'  
Not one alive he made. Then he was crying. Now  
mī de ye tc'e wōn lī' i he' e dī' la dī kwā da ne ne lō ġō tc'ī'  
he was mad because he was. There other place camp people many thither
- 14 des deġ 'e' dī dġō' ai te ġī ye ġain wō nā ġa des deġ  
they started. There too all they killed. They went home.  
k'a dġū mī ġe ke na ġa dīt deġ e dī' dġō' de cīn ne na dī 'e lō  
Again lake they came down. There too Cree had been.
- 16 'e' yī dġō' na ba hī e lī lō ġī ka dzīc (a yī t'a dzīs) a ġa des ts'ī e' dū  
Those too war party were. Their fish hooks by them they were sitting. Not  
e da ġwa wūt dī lō li ġe et dū lū ġe ze xai ū' dōn t'e 'ōn t'e kū dī  
they noticed. One not fish he was killing. And "Why is it?" he thought.
- 18 wō' dī l'a tse 'e' 'ōn t'e kū dī yī ts'e ka wōc ġet k'a dġū kū dī  
"Because it is shallow it is," he thought. "Further out I will punch the ice out  
again," he thought.  
ġō des ya dġō' dzīns e' sūt da ce na dġī ne e līn kū dī de cīn ne  
He went there. There with hook he sat; "My relation it is," he thought.  
Cree
- 20 e līn e lō wō' te na dzas 'e' yī 'e' he' yō' nāi ya la ce' lū ġe ġe t'e  
it was. Hard it was snowing. With that he came up to him. "My brother-in-  
law, fish soon

- γain wə lə ye' dī' djo' me ga et t'e' kai se tə lə et dū me' wōt-  
you will kill," he said. There beside him spear was lying. Not it showed
- 2 da t'i ye tə e t'e' kai 'i tēūt ca na dji ne 'e' dū a' t'i lə kū di  
it lay. Spear he took up. "My relation not it is," he thought
- gwa' xō de' at dūn ne dju' 'e' dī 'e' ga tīn' e yī 'e' ye ze xai  
and also he. too ice chisel he was carrying. With that he killed him.
- 4 e k'e tai l'a me na dji ne e dū da a dī' a yī 'e' ai t'e me na-  
He ran away. His relations not he told. Those all his relations
- djin ne t'e' γin wə de cin ne ye γan wə a da ne jə γa da nə dja  
were killed. Cree killed them. Himself only he was alive. He came back
- 6 ma kwə'  
his camp.

## AN OLD MAN ESCAPES A PLOT ONLY TO BE KILLED IN REVENGE.

- kō la in la t'i tī da wō t'i ga t'a dji' γūt da mīl 'e' me t'e'i-  
Old man one alone was living. Rabbits with he was living, with snares.  
His wife
- 8 ū 'a et t'e de e lī lə hī ge' et t'e' dji' dūn ne na de ta e yī ec-  
girl was. One from another place people living that young man
- kai a' t'i lə destcūt i he' ts'e gū wə nai ya ecke kō la mīl ka-  
was. When he was hunting woman he came to, young man. "Old man snare  
after he is gone for
- 10 na des ya l'ə zūs xai lī et dī e yī ec ke a dī ts'e gū t'e' 'e' dī lō  
I will kill him," he told her. That young man said it. To the woman he said -  
it
- ze xai et de ne γa nū cai et dī i he' wōt l'ō 'e' yīn ka na des ya  
"If I kill him I will marry you," he said, after that to him he went.
- 12 ga mīl ka na des datc a k'e he' yō nī e dja da' ja ze 'i 'e' ga  
Rabbit snare the direction he went for he watched behind the hanging snow.<sup>1</sup>  
Rabbit
- es dlūl e yī kō la nī dī tī da tcin tə t'e dji' ga na ba lī ai yī 'e'  
was caught. That old man was taking it, tree far rabbit was hanging.  
Then
- 14 da tcin sainl e yī γūt tīn' i he' yī tēūt ū' wūt te es kai i yū-  
wooden hook that he was carrying with it he caught it, then hard  
young man he shot at him
- ne t'ōk kō la ya i la ye yū e e de t'ōk kō la e k'e yū n l'a  
The old man jumped up. Under him he shot. Old man on him jumped.
- 16 e ye es ke i ta na de l'e sūn' a k'e t'e kō la yī tēūt ye ze xai  
That young man ran away in vain he tried. Old man caught him.  
He killed him

<sup>1</sup> Snow hanging on the bushes.

- dûn ne me na djî ne ne lq e lî lq e yî ec kai kô la tai'la xa t'e  
 People his relation many were, that young man. Old man ran off  
 it was.
- 2 et dû q xai dûn ne wô nî ya e yî et dû dûn ne e da yet di e yî 'e'  
 Not soon people he came to. Those not people he knew. Then  
 e yî ec kai ze xai 'î 'î e yî me na djô ne lq hî ga nî ya e yî 'e'  
 that young man he had killed those his relatives to them he came. Then
- 4 dûn ne 'e' wô tîtc ai yî e xai 'e' me'a xai wôn ne ditc î lî dî e cit-  
 with people he was telling. "That one is ours to us you are telling. Last  
 younger brother  
 le e lî 'î 'î nai la zin xai e lî lq da dja 'on t'e ū di dî î î me sū-  
 he was, you it was you killed him. What has happened? we wondered.  
 Who killed him?
- 6 ye ze xai ū di dî nai lq a ne t'î lq ga yî ye ze xai xô te kô la tî-  
 we wondered. You it is. You did it." They killed him. Very old man miserable  
 sūn ne a won' yî ze xai e tc'it dî  
 but they killed him they say.

## A MAN WINS HIS FAITHLESS WIVES BY WRESTLING.

- 8 dûn ne kô la e lî dûn ne me kai e lî dûn ne tî ts'e t'î  
 Man old man he was. Man respected he was. Head man they had him.  
 me ts'î ū 'a ôñ ke t'î dô ye ze xai tca' ūt tcût datc a wq'  
 His wives two famine was killing. Beaver he was chiseling but
- 10 ūt dû tca' ze xai e yî 'e' da bût tc'e gū ye lū kū dî e yî kô la  
 not beaver he killed. "Then they were starving, women were," he thought,  
 that old man.  
 da yin t'î wq' 'a' ca yai 'î kū dî e yî 'e' tca' na tc'ūt lî zô' ze xai  
 "What is the matter they treat me so?" he thought. After that beaver small  
 only he killed.
- 12 in la t'î cat da ya a t'is gū ye dî' tōn da te na gō ye ditc tca'  
 "One for me cook," he told them. "Take it ashore," he would tell them  
 Beaver  
 wq ne zq' gî da ya nî tîntc e yî zq ya tsit kô la ca ya lū e nū-  
 shoulder only for him they would leave. That only he ate old man.  
 "They are starving me, I think,"
- 14 dli kū dî  
 he thought.  
 e yî 'e' 'a' yûtdja wōn lî (a yûtdja ika) kū dî nes tî xa l'e dji'  
 Then "What will happen is it?" he thought. He lay down. In the morning
- 16 nî yin 'atc tc'e gū nî 'î ya gwa' na wō dî a ya da ne t'e ōn t'e  
 they two got up, women. "Get up. Now what will happen? What is the -  
 matter with you is it?  
 et dû xa ne t'e e lî yût dî tc'e gū ōñ gî de tî gî yî tcō tî 'atc sōn'  
 Not you do that before," they said. Women both went away from him.  
 In vain

- nī 'i ya 'a' dī dīa' kō la wōn djō γūt da a wōn' gō ye-  
he got up he pretended, old man. Good was alive but "Their minds
- 2 'in dī 'e' tc'e le e nū dī kū dī  
are bad I think," he thought.  
e yī 'e' yac k'e tī da xa gūt da' wō gūt dīn lūt me tc'i ū 'a  
Then winter alone he lived thus. The snow melted his wives
- 4 nī ya de 'i 'i wōn ka des ya ōn ke gūt det t'e in la t'i da zō  
they had passed out of sight thither he started. Both one man  
ya nī γūn nī 'ac e lō ai yī djū' da zō na tc'ūt 'i 'i ya nes ke lō  
they were married to. That one too man was strong they have married.
- 6 e ġe k'a wōc cī' et dī i kō la et dō tōn t'e me ġe' a t'i yō'  
"My partner I will go and see," he said, the old man. Not far his co-husband  
it was to him  
nai ya iñ k'ai gūt des t'atc a yī tc'e gū nī dīn la 'i 'i ye tc'i tī  
he came. Nevertheless they started to wrestle. That one women he had taken  
he threw down.
- 8 me da' na tc'e tc'ūt 'i 'e' xa tse' da zō na tc'ūt ū ye e tc'et dī  
He was stronger than he. First man strong was named they say.  
gō dī' ma tc'ūt lō dūn ne 'e' de de sūt 'q me tc'a t'e 'ū cō  
That one was strong man he quit. "You wanted him,
- 10 a t'i me ġa sa kī yet dī ġwa gū ye' tc'e le xat da de' e' tea'  
it is marry him," he said. Then he left them. With moose horn beaver,  
'e' tcet da 'e' 'a' t'i ġōt dō yī dō i ne dū e dō' a γūt dī  
he was chiseling for it was. That time white people were not then they did it.

## THE RIVAL HUSBANDS.

- 12 in la wō de t'e dūn ne' djū' xwōn te e tc'et dī dūn ne  
Once man too was hard they say. Man  
tc'ul la' e lī a wōn' na tc'ul lō<sup>1</sup> kwōn sūt dai et dū na tc'ūt-  
poor he was but he was strong. A married man not he was strong
- 14 e' yon xa wōn t'i e yī e' tīn da' des da dōn t'e et dū e ze'-  
he was thus. Then alone he camped. "Why not he kills anything  
xai e le ne e lōn t'e kū dī e yī ma' xa wō tc'i' tīn ye zōn-  
it seems" he thought. That one from him he took his wife. He stayed with  
him,
- 16 a t'i ces ke ġe t'a nū ke e cī kū dī i he' et dū na djūt e yī  
"My children they will kill," because he thought. Not he hunted, that one  
mō' xa wō tc'i' tīn i i a cī wō' te wōn lī ka cū det dī a wōn'  
from him he had taken his wife away. Very it was he hunted, but
- 18 et dū 'e' ze xai dūn ne' γon xa wōn tī i ġa lī' ts'ūt dō dō k'e  
not he killed, man he took his wife from him Now children starvation

<sup>1</sup> na tc'ul lō from na tc'ūt lō.

- t'a ne ke'e yq a dq t'e a wōn' me ta' et dū kin dī dī 'a' ū'  
was nearly killing them it was but their father not he minded. And
- 2 lī ġe kon sūt dai ts'ul la 'i 'i e yī zōn wō' te na djūt a wōn'  
the other the married one used to be poor that one only hard he hunted, but  
e dū li ze' xai  
none he killed.
- 4 e yī 'e' me tcōn da ne te nes ke ġe dōn kwa dōn k'e t'a ne-  
Then his mother-in-law "Why your children (?) starvation is going to -  
kill them  
ke e yōn 'qon t'e et dū na yin da 'qon t'e ma' jī te' i' et dī  
it appears, not you move it appears." To her son-in-law she said,
- 6 tc'ī ū a e lq ce t'ō 'e ca xa ne le et dī me tcūn yet dī tū-  
old woman. "Well, my arrows for me get out," he said. His mother-in-law  
he told. One side of the road  
k'a ze de djūt me dji wōn nī ya ai t'e ye yain wq wō te  
he hunted. Caribou he came to. All he killed. Very
- 8 mec ke ġe ka et des yai ta wōn t'e dji nī wō cī le cī et dī 'i 'i  
his children for he carried it. "Far I will camp," he had said,  
me ġe tc'ul la' e tūn ne wōn ka des ya e tūn ne e k'ai nai ya  
his partner poor. Road for he started. Road on it he came.
- 10 k'a nī da' lq et dū lat dai nī ya e t'e yit dai me kwā won le'  
Already he had camped. Not long time he had traveled, suddenly ahead of -  
him his camp was.  
nī ya tc'e' xai l nī 'q de zō xā kū yai ya e cōn' yū q'  
He came there. Outside load he put down. Without a load he went in.  
Mother-in-law, over there
- 12 k'a es k'ul le' tc'ōn ne' ces ke ġe ya tū zūl le a wōn le' ū ka  
white partridge dung my children for soup you make. That is why  
nī la 'i 'i kū e ne 'a' et dī me tcōn' tc' i' me ġe' e yī da'-  
I brought it, inside bring it " he said, to his mother-in-law. His partner,  
"That was lying on something,
- 14 sel la' a wōn' me tc'es le' 'i 'i ces ke ġe ye nū de le e cī yū la'  
but I left it. My children will choke. Do not do it,"  
et dī me ġe' tc'ī ū 'ā xai l kū 'e yin 'q et tsūn' e lī me ġe'  
he said, his partner. Old woman load inside she brought it. Meat it was.  
His partner
- 16 wō' te mī nī dī ġe' wōn lī et tsūn' ya 'i 'e' e' ya de γūt-  
very much was pleased it was, meat because he saw. For it they started.  
des del
- 18 me ġe xa l' i dq de tcūt 'i 'i xa ya dji' nō dja ai t'e mes-  
His partner in the morning had gone hunting. Evening he came back. All  
his leggings  
le ġe 'e' da le da' ne tūn kwe na dja et dū li et tsūn' na nī-  
blood was frozen. He came in. None meat he brought.
- 20 'q' xa l'e dji' ġū e t'e a ya da wō de lī et dī ġwūt dji' γūt-  
"Tomorrow quickly for it we will go," he said. Over there they went.

- des del me djī ye tc'a tais del lq e yī k'e mī wq<sup>ε</sup> da le mī-  
Caribou from him had run off. That on his nose blood, from his nose
- 2 wō<sup>ε</sup> t'a da le e lī lq e yī 'e' lq mes le gē<sup>ε</sup> út da le wōn lī 'ī 'ī  
blood it was. Then his leggings his own blood had been.
- γút la<sup>ε</sup> k'et da yītc e yī 'e' dan wō de kin e yī be djī ze tse<sup>ε</sup>  
Pine brush he broke then he covered it with snow. "This caribou carcass
- 4 e lī kū tc'et dū dī kū dī e yī 'e' a ye 'ī lq me gē<sup>ε</sup> da wō tc'e-  
it is they will think," he thought. Then he did that, his partner. "What is -  
the matter,
- de ke γút e lī e dū lī me djī ze tse<sup>ε</sup> wq lī lq e yī 'a' dī  
pine it is. Nothing, 'Caribou carcass, it is,' that one said."
- 6 'q yīn del e yī yō<sup>ε</sup> xa wōn tī 'ī 'ī tc'e gū yōn nī tī e tc'et dī  
They went back. That one from him took his wife away woman he gave to -  
him they say.
- et dū wōn ka kwā cec da e yq ac t'e lq kū dī 'e' xa dja<sup>ε</sup>  
"Not for it camp I am able to marry I am," he thought. He was this sort
- 8 e tc'et dī e t'a ze sq dq' a t'ī  
they say. Leather breech cloth time it was.

## A YOUNG MAN TRIES TO ESCAPE THE RESPONSIBILITY OF PARENTHOOD.

- wō te ya tc'e dī bût et dū dūn ne γút da e yō a gin t'e  
Very they were hungry. Not people they could live it seemed
- 10 dū ye<sup>ε</sup> a' yīn la 'ī 'ī e yī ka na ya del e dū k'a tc'e 'ī tc'e 'ī  
Cache they had made to that they were going. Not yet they saw it.  
They saw it
- e t'e lī gī kō la me tcū 'e ec ke e lī te 'a tī da' wq t'a jī  
immediately one old man his child boy was. "Father alone we will go -  
somewhere,"
- 12 e ye' dī a wōn<sup>ε</sup> bût ta<sup>ε</sup> ces ke gē t'ō ke' e cī e' dū xac de<sup>ε</sup>-  
he said; but his father, "My son we will die. Not I can do that
- e yō 'a' wōn t'e bût ta<sup>ε</sup> ye' dī e yī ec kai wō' te 'a' dī  
it is," his father said. That young man very said,
- 14 tī da' wō t'a cī ye dī 'e' wq kon<sup>ε</sup> lī da wōn tse e cī 'e' xōn  
"Alone we two will go," he said. "Fire you shove together because
- a dīn dī de tcwē tc'ī<sup>ε</sup> et dī lī da wū' se e cī<sup>ε</sup> dōn t'a e dī  
you say that?" to his son he said. "I will shove it together, whatever happens  
(?)" he said,
- 16 me tcwē lq a' dīn dī tc'ī<sup>ε</sup> tī nī ya ye' dī bût ta<sup>ε</sup>  
his boy. "The direction you mean, go," he said, his father.
- tī nī ya es kai tcūt ne lq ne wō ne' tcī<sup>ε</sup> et dū kī dī dī-  
He started off young man. Wood much he made the camping sign. "Not  
you mind it
- 18 'a' ga ('a) ne t'e kwōn<sup>ε</sup> lī da γō se<sup>ε</sup> es cī dīn dī 'ī 'ī da ne t'e  
you are. Fire I shove together you were saying, what is the matter?"



- mút ta' ye' dī kwōn' lī da wō se' es cī dōn t'a et dī kwōn'  
his father said. "Fire I will push together, what is the matter?" he said. Fire
- 2 e lī dai ye des sī et dū dūn ne 'e' ne t'e e lō a xō lī' ces ke ġe  
he shoved together. "Not man you look like, but my children  
dū ye' γa tc'ū tcūt e cī lō a xō lī' dī dī 'e' xat t'e ce es ke ġe  
cache they would be fed, but you were saying it; for no reason my children
- 4 t'a dū kel e nū dlī e' dī kō la  
will die, I think," he said, old man.  
mīl des la xat da mīl q ke t'ī da se l'ō et dū la dai t'e  
Snares he started away with; moose snares two he set. Not long time
- 6 γō dji' mīl na ze ts'ō xat da wōn ke t'ī se lūt' kō la e yī ka  
from there snare made a noise. Moose two were caught. Old man to them  
nī γa ne da te 'a yī dai dūn ne k'e na wō cai' e' dī e yī ec kai  
he moved camp, "Father, ahead after people I will go," he said, that  
young man.
- 8 yū la' yet dī bāt ta' wō te a wōn' won dū cai et dī gōn  
"Do not," he said, his father. Very but, "I will go there," he said. There  
des ya dūn ne wō nai ya tc'e ġū ka tc'e de lī' a yī 'e' ġū-  
he started. People he came to. Woman on account of they were scolding him.  
Then soon
- 10 e t'e mút ta' ka na des ya yīt dai kō la a t'ī bet dji'¹ tc'e ġū  
his father he went to again. Ahead old man was. "From him woman  
nī wō' nī tī e cī lō e cai' yīt dī' tc'e ġe nī wōn nī tī a xa t'a  
has had a child, grandchild," she said woman. It was born. "With us
- 12 se ya me tcū ē' cōn on t'e ye' dī e yī ecka e lī me tcū ē-  
he caught up." "Whose child is it?" he said. "That young man it is,  
his child probably  
cōn on t'e e' dī e yī kō la me tc'ī ū ą dōn t'a' da zō e lī la  
it is," he said, that old man. His wife, "What kind, boy is it?"
- 14 yet dī 'a xa da zō e lī ye' dī  
she asked. "Yes, boy it is," he said.  
ġū e t'e mī ka na dīn da' ye' dī tc'ī ū ą nū ce hī ce tcū-  
"Quickly for it go back," she said, old woman. "I will raise it. My child
- 16 'e jī la t'e 'ī 'ī yek'ōñ ġe wōn lī ka cū dū dī et de' ū da' e cī  
was one; a companion to him he will be. If he helps him hunt it will be well,"  
yet dī yīñ ka na des ya kō la na ye nī tī γa lō dī lō ye ne cō  
she said. After it he started back, old man. He brought it back. Really (?)  
she reared it.
- 18 ya a wō' a dja' ye t'a dji' wōn djō γa da e tc'et dī tc'ī ū ą  
For her he killed he became. Because of him well she lived they say.  
Old woman  
wōn jō e he' xa dja' e tc'et dī  
because she was good it happened thus they say.

¹ Also ma tcī'.

## TORTURING THE ENEMY.

- dûn ne tî da ɣai yaɪ de cin ne djū' yū' ɔn tci ɣa yaɪ lɔ  
Man alone was walking. Cree too from the other direction was walking.
- 2 lō' na ɣa t'ac i ɣa' ɣa nes ke lɔ dai sa da' na kwa ce kwa  
They met. Beside each other they two sat down. "Brother-in-law, how far  
your camp? My camp  
gwa et di' de cin ne cain ce kwa tɔ t'e yet di i dûn ne  
is close," he said, Cree. "Mine my camp is far," he said, the Beaver.
- 4 djō tca' a xût da ɣa me ki' nōn ɣet' et di xa l'e dji' ne tc'i'  
"Here beaver waiting for us; beaver house break open," he said. "In the -  
morning to you  
da wō deɪ e ci et di lɔ be da ɣa 'e' a nō dzē lī ɔn la' i dûn ne  
we will come," he said. Waiting for him fence he made, the Beaver.
- 6 yas k'e nī ki' gū ye e tûn ne a wōn' dla' e yi' e' nō dze lī  
On the snow he beat. There a trail he made. Then fence  
a yin lai ts'i' a t'i' ɣût daiɪ nī gūn nī deɪ dûn ne ɣa a nō dze lī  
he had made to it it was they were going. They came there. For the man  
fence
- 8 ka ɣa des deɪ  
for they came.  
e jī kō la dûn ne ɣa sût da de tcin le ye ɣet sōn' a ye 'i  
That old man by people he sat. Poles he was cutting in two. In vain  
he tried to do it.
- 10 lɔ' k'e nī yic ye' di k'e yin yic e t'e yes ɣōt ye ze' xai yī-  
"Brother-in-law, break it," he said. He broke it, just as, he stabbed him.  
He killed him. Up  
di ɣe des deɪ 'i' bût ta' xō de de tce di ts'úk e t'e na wō-  
they had started. His father screaming, he heard immediately they started -  
to run
- 12 wût de sût na wō za sail a k'e he yū t'ū tas 'e' ai t'e ya ɣat-  
As they were rushing along he was shooting with arrows. All he killed.  
di es xō et dū in la t'e e' wō lī ɣût da a yin la' gū ma  
Not one was there alive he made. His mother
- 14 ɣa daiɪ djō' nes ke ɣe gī wōn et dū woñ ka dū' de 'e yin yaɪ  
was coming. "Here your children I killed. Not here this place you come  
da' wōn lī yet di a ma ɣai da yit t'i wō' te da da sa 'a' ye kai  
it is," he said. Slave he took her as. Very much she was suffering. Her skin
- 16 da de lût ai yī tc'i' ū 'a djō' ze' xai a yī l'ɔ a ye na da de he  
he used to burn. That old woman too he killed After that those who lived -  
with them  
e yi ne nī di la  
them he took.
- 18 e yi da zō djō xō xai dûn ne na de hī' et dū et da di da'  
That man "Here close people they are staying not you know about

- wōn lī la yet dī i 'e dī xwa dūn ne na de 'a kō la qñ ke t'i  
it is?" he said. "There close by people living old men two
- 2 mūt dai ne dū we a yī mes ke ge na lō na ba hī e ne t'i  
his eyes none. Those his young men many war band enough  
yin lī lō wō tē'i' da wō de lī gū yet dī e yī 'e' won ya des del  
there were. Thither we will go," he said. Then there they started.
- 4 mī k'e lū we a ya 'i djū ce djō cūt da ya da' ts'i me ka  
Their winter trail they saw. (?) "Here, for me sit. To them  
wō' cai kwā cet da ya a wō wa dle' et dī  
I will go. Camp waiting for me make," he said.
- 6 e yī de cīn ne ka des ya kō la ōñ ke t'e zō' se ke lō gō-  
Those Cree he started to. Old men two only were sitting. Their hair  
tsi' ya' in tēūt ye nī' gēt de hūt djōn xac t'e cec ke ge na-  
he caught. Their faces he burned. "Here I shall be this way my young men  
until they come home,"
- 8 won del e cī e ġa et dī lī ġī djō' cai djō xa wōc t'e e cī ġwa'  
he said to him. The other one too, "I too I will be that way." Now  
mec ke ge nō wī date ye k'e de l'a ya ġa nī ya ya wō līn dō'  
his boy came home. After him he ran. To him he came. He killed them. Just
- 10 ai t'e ye ya de zō wō te ' dūn ne ne lō a wōn' ūt dūn ne in-  
all he killed. Very people many but himself was one  
la t'e a wōn' dūn ne a ya in wō lō en da dī dīa' e tē'et dī  
but people he killed. He was powerful they say,
- 12 tca t'i 'e e jī dūn ne  
Beaver that man.

## TWO BROTHERS ESCAPE THE ENEMY BY FLIGHT.

- in la xō de t'e djō dūn ne ōñ ke t'i 'in la wō t'i 'in tē'i le e le  
Once too men two (once) to each other brothers they were
- 14 xa tse dō' dū ye na tē'a de lū ūt dū won djō ke he' na tē'e-  
First time along here they were camping. Not good way they had dreamed.  
tec 'i' et dū xa sī t'e dū djō ke wōn ne le 'a' sī t'e tca' dī t'es  
"Not we do this way here it is fortunate we are. Beaver we will roast.
- 16 wōn djō tca' wō tsits e cī ū wat dī la dō' 'a yūt dī  
Well beaver we will eat, until the snow is melted," they said.  
ma da ya k'e dōn ye t'i'its lō djōn ke won ne lī 'a' sī t'e dīn dī  
His older brother looked around. "'Here a good place we are,' you said,
- 18 dī ye 'on t'e me k'ain ta yet dī me tē'il le tē'i' gō hwō k'ai ta-  
this what is it look," he said, to his younger brother. There He looked.  
'i' de cīn ne a t'i gū ts'i' ya 'ac lō da yō dī xa' yūt dī a yī  
Cree it was. Towards them they two were going. "What will we do?" he said,  
that one,

- ma da ɣa tca<sup>ε</sup> dūc xain yet dī ta da wō l'ai et dī in k'ai tca<sup>ε</sup>  
older brother. "Beaver I will carry," he said. "We will run away," he said.  
"Never mind, beaver
- 2 yū la<sup>ε</sup> 'on dī te et dī ma tc'i le e t'i zō ɣai dai de<sup>ε</sup> et sūn  
do not; throw it away," he said, the younger brother. "Nevertheless if we live  
meat
- e dī a xa in da wō dū dla<sup>ε</sup> e cī yit da dī wō tc'i<sup>ε</sup> dūc xain  
without for us it will be hard. Over there toward it I will carry it,"
- 4 et dī ma da ɣa  
he said, his elder brother.  
ta ɣūt de l'a de cin ne ġū k'e de de ya<sup>ε</sup> e dū de cin ne  
They ran off. Cree after them came. Not Cree
- 6 e tc'ōn ɣūt de le ġwa de cin ne ġū ye ze xai ɣa nī wōn ts'ūt  
from they could run. Now Cree they would kill them they rushed up.  
ma tc'i le xō te na l'e e da tcet dī 'i 'i et dū de l'a k'e t'i ye ta<sup>ε</sup>  
His younger brother very he ran, he had known not he ran that way.
- 8 ma da ɣa ce ze<sup>ε</sup> xai e yō a dja<sup>ε</sup> tc'e la q nī ya 'e<sup>ε</sup> ōn t'e  
His older brother, "I may be killed it happened. Clumsy because he was fright-  
ened he was,"  
yū dī ma da ɣa yet ts'ūn ne ta da<sup>ε</sup> e xai q nī ya 'e<sup>ε</sup> qn t'e lō  
he thought, his older brother. Among his bones began to pound because he was -  
frightened it was.
- 10 ɣa xūt da k'e dji<sup>ε</sup> de l'a ye tc'ō de l'e xa dja e yī 'e<sup>ε</sup> dī  
Now moose like he ran. From him he ran it was. Then, "This  
tca<sup>ε</sup> diñ ɣai et dī ma da ɣa 'in k'ai q da' wō tel i ye dī  
beaver you carry," he said, his older brother. "Never mind, we will throw it -  
away," he said
- 12 ma da ɣa 'in k'ai ū la<sup>ε</sup> ɣin ɣail ye<sup>ε</sup> dī e yī 'e<sup>ε</sup> tca<sup>ε</sup> ɣa ɣail  
his older brother. "Never mind, do not; carry it," he said. Then beaver  
he carried,  
a wōn<sup>ε</sup> de cin ne e tcō ta ɣa de l'a ta t'i ɣin le<sup>ε</sup> k'e ta ɣa de l'a  
but Cree from them they ran away. Three (nights) it was they were run-  
ning,
- 14 ġa hwe<sup>ε</sup> kwā<sup>ε</sup> a wō de dla ɣa nes tī a yī tca<sup>ε</sup> 'i 'i ġī ye t'e  
Then camp they made. They lay down. That beaver that was  
they roasted.  
wōn djō ɣī ya tset<sup>ε</sup> a yī 'e wōn djō ɣa ɣūt da a na ɣūt dja<sup>ε</sup>  
Happily they ate it. Then happily they lived, it was again.
- 16 wō te lī nī ɣin dji<sup>ε</sup> a wōn a ɣūt tset a yī 'e<sup>ε</sup> wōn djō<sup>ε</sup> a na-  
Very they were tired<sup>1</sup> but they ate it Then happy they became again  
ɣūt dja ġū ye tc'et dī  
they say.

<sup>1</sup> "Out of wind," was suggested also.

## A MAN AND HIS WIFE ARE SAVED BY LIGHTNING.

- dûn ne wə nai del 'a yī et dū et da tɕ'et dī ke t'e e yī'  
 People to they came. Those not they knew. Those
- 2 dûn ne 'ec ke kwōn sūt da a yī wə gūt dī wō te yū la γī-  
 people, young man was married, that one they asked him. Very much, "No,"  
 he told them,  
 yet dī a wə' lī wō te a γī ye dī a yī 'e' gū ye des del ta wō'-  
 but very hard they asked him. After that he went with them. Far distant -  
 people
- 4 t'e dji' wō dûn ne e lī lə gū ye des del dûn ne dī ge tɕ'i' ta-  
 they were. He went with them. People to land far  
 wə t'e dji' dûn ne na γūn nī tī tī a wōn t'ī dûn ne dī ge lə  
 people they brought him, it was, people's land
- 6 wō tɕ'i' a yī ec kai tī γa ne lū et dū 'a' de 'e' yə a dja' e yī  
 thither. That young man they began to starve him. Not he could do any-  
 thing it happened. That  
 ec kai gwa et dū na tɕūt a dja' e tsūn e dī et dū gī ya in-  
 young man then not strong he became. Meat was not. Not because they -  
 gave him to eat
- 8 tɕūt 'e' gwa et dū dûn ne tīn ya ma kū den dī dī'  
 then not man he could walk. To him it was not easy.  
 in k'ai t'ō ts'ī dī γī ye dī e he' mī ge wōn tca' na tɕ'e dū da'  
 "Never mind, he will die," they said. "Lake large we will move across.
- 10 wō te in tɕ'i sūk k'ūt dûn nī nī' tɕ'i wō k'ūts ye zū xai le'  
 Very wind cold man's face wind cold will kill him,"  
 γūt dī me tɕ'i yū 'a' nī da' wō tel kū γūt dī lə et dū dju'  
 they were saying. "His wife we will take," they were thinking. "Not here
- 12 wōn da' gū e t'e tī wōn ya' et dū me da γa wōn le' me da γa  
 stay. Quickly go away. 'Not for him wait. For him  
 ne lī 'e' de' t'a na won ts'it e cī' na nī dju' ū' me tɕ'i ū 'a  
 if you wait you will die you too." And his wife
- 14 da zū dūt tɕin dī de t'ī ka he 'a γūt dūs et dū ja tə tce ge γa  
 man wood four inches they loaned. Not he kept it (?), woman  
 yin tə' e tī zō wō la 'a' won t'e et de' et dū da' wōn tɕit e'-  
 he gave it to. "All at once if anything happens not let it go," he told her,
- 16 dī lə da zō  
 man.  
 tī tɕ'e nī da' mī ge k'a dûn ne' 'e' da t'ī na' tūn ne dûn ne-  
 She moved away. On lake people were seen. Thunder among the people
- 18 k'e i ya yas et dū in la t'ī sa 'ə da ne ne lə 'i 'i et dū  
 struck. Snow not one lay there. People had been many; not  
 in la t'ī de gac ai t'e na tūn ne dûn ne γin γə līn i la t'ī  
 one black spot was. Thunder people killed. Just one

- de ġac es tūn ne k'ai 'e yī ec kai ye tc'i' des ya ġū et t'e  
black spot on the ice. That young man toward it started. "Quickly
- 2 wac 'i kū dī me' tc'i' ū 'a 'e' lī lō 'e' djite wō sūl le nī ye dīn tī  
I will see," he thought. His wife it was she was breathing a little.  
He took her up.  
yī dī ġe me kwa tc'i' ye nū dja et dū ya ya ġūt dai e yō a ġai-  
Up the bank toward his camp he came back with her. Not they could live  
they were.
- 4 t'e  
ġū dī ġe tōn t'e xōn t'e a wō' na da wō t'ac t'a ne sī sūt-  
Their country was far. "Nevertheless we two will go back until we die,"
- 6 wō ka ġūt et dī da zō na ġūt des t'atc mī la zō' wōn lī ye he  
he said, the man. They started back. Their hands only were. With  
ġūt dai ne dū e ye he' da wō de xa tīn a ya ne ts'ūt ya de būt 'e'  
they would live was not. "With it what can we do?" They began to die.  
When they were starving
- 8 'in t'ī zō tca' kin' ts'a ze sa 'ō na yin t'ate tū mīl da wōc-  
suddenly beaver house old stood there. They two came to it. "Water net  
I will set  
l'ū e tca' wō' kū dī ġōt da' xwon da' ce da ya kwōn de-  
for beaver," he thought. "Some place near by wait for me. Fire build."
- 10 wō k'ōñ yet dī tca' 'ōñ ke t'ī se lūt e yī kī na ġūt de t'ate  
he said. Beaver two he caught. That house they two went away from.  
ta wō t'e dji' gī yī he' na yin t'ate  
To a distant place with it they two came.
- 12 e yī tca' sūn ne dū we ġwa k'a djū ya de būt a yī'  
That beaver meat was gone. Now again they were hungry That  
tca' tca lū cac djū ne tcaī yin tī ū a yī kī' ġū dī ġe na-  
at the end of the beaver meat bear too big lay. And that food their coun-  
try they two came back.
- 14 yin t'atc ġū dī ġe k'e ġū nōn dī 'a da wō lī a yī kī' dū dī 'e  
In their country its small birds were. That food now  
dī ġe 'e' na ya dī t'ac i da' wō de dīa a wōn' ya ġūt da lō e yī  
their own country they came back. It was hard but they lived Those
- 16 dūn ne' k'e tc'i' 'e da' lō yī se xe' kī' jō' ya yīt da dūn ne  
like people they lived fox food only they were living on people  
'e' lī lō e yīt dūn ne e yī yī se xe et dū et da tc'et dī e yī  
they were. Those people those foxes not they knew. That
- 18 kī' ya yīt da 'e' dūn ne ya i da de dīa' mūt tsūn  
food they were living on for people it was hard, its flesh.

## A MAN SAVES HIS PARENTS-IN-LAW FROM STARVING.

- in la wō' de t'e i e' dī djō' dō a wō' ta' wō' t'e dji'  
Once there too hunger was killing them. Far away
- 2 dū ye wō lī e yī' ka tc'a dai lī' gī tc'i ya nes da de bût' e  
cache was. To it they were moving. One old woman sat down with hunger.  
e yī . 'e he' yī de ma jī ya dai dūn ne 'e' me' tc'ō nes da  
That with behind her son-in-law was going with the people. His mother-in-law sat down
- 4 'e' da γō dī' tō k'e dji' me la je' je a' t'i djō' cūt da γe sin' da  
he knew. Far his brother-in-law was. "Here for me you sit.  
de tcin ta' nī ya et de' wōn lī din ts'ūk' et de' a wōn 'e dū  
Among the trees if I go, something is if you hear but not
- 6 cī dī da γon 'a' me la je de tcin na ze ts'ō' 'e' wōñ et dū  
pay any attention to me " His brother-in-law stick he heard (break) but not  
ye ts'in de ja me' la je k'a la jō' me γōt da t'i e' din na ze ts'ō  
he went to him. His brother-in-law nearly he saw. There he heard a noise
- 8 mes tin l'ū le a dī xat da tc'e q ke tī gin wōn lō ma tce' yī de'  
His bowstring made the noise. Cow moose two he killed. His father-in-law  
over there  
me' tc'i yū wa nes da t'ī' ka' ma jī et sūn 'e yīn ka na-  
his wife had been sitting to his son-in-law meat for it went back,
- 10 des ya me tce djū' cac ze xai' lō e yī djō' at sūn 'e' me tce  
his father-in-law. Too bear he killed. That too meat his father-in-law  
yīn ka des ya lō t'ī dī dī ya des 'atc  
for it started back. They met.
- 12 γō djō ts'e des del e γōn' da ne 'e' tc'a gūn ne le 'et dū  
Well they traveled Because people had left them not  
dūn ne' k'e γai des 'atc et sūn wōn jō t'a dji' ga γūt da 'e'  
after people they two went. Meat good with they lived.
- 14 'et dū 'ō xe dūn ne k'e gwa kwe' γūt des 'atc dū ye' wōn  
Not soon after the people now they two went. Cache to  
na γa gint del lō 'et dī djō ūt 'e et ts'ūn ne dū e 'ū' a γa  
they came. There too just meat was gone. And those
- 16 dūn ne' et ts'ūn a γai t'ī 'a wōn' dūn ne' et dū γa γūn nī teūt  
people meat they had taken but people not they gave to.  
dū ye t'a et sūn' sūl la 'e γon' γī ye' γa des da' ai yī l'ō i  
In the cache meat lay but they ate it up. After that
- 18 wō t'e ya γa dīt bût  
very they were starving  
na dlī k'a djō' e yī yī dai γa des da 'e' wōn' 'e dū lī γa-  
Again still those ahead they were moving but nothing they killed.
- 20 ze xai e yī 'e' k'a la' zōn t'a na gūn nes kī  
Then nearly they died.

## A MAN, FRIGHTENED BY HIS WIFE, KILLS SWIMMING CARIBOU.

- in la t'i dūn ne djū' wō dītc e lī me dji nō de 'ōtc dī'  
One man too his story it is. Caribou crossing place
- 2 γaiske me tc'i ū 'a yū dō k'e ūt dū γa γūt da e yōn a γin t'e  
two were sitting, his wife too. There was famine. Not they could live it was.  
be dji ne dū we e jī 'i he' in t'i zō bāt dji ōñ ke t'i . na de 'el  
Caribou were not. Then suddenly caribou two were swimming across.
- 4 a la' ye dī se tō' e yī 'e' e ke a γin la ye tc'i' des kī et dū  
Canoe there was. Then it float (?) he made. To it he started to paddle.  
Not  
lat dai e t'e yō' nai kī et dū ye ze' xai yū tc'i na des kī  
it was long to them he came. Not he killed them. Toward this way he paddled back.
- 6 da ke tce hī hwū a t'i on t'e kū dī me tcī ū 'a wō te de bāt'  
"Why has he left them he did is it?" she thought, his wife. Very she was -  
hungry  
e yī 'e' 'a dī djo xwā 'a na γa kīl da t'i a t'i t'a nī ts'it e yō  
Then she said (?) "Here close he is paddling back. What is it?  
We should die
- 8 a wōn t'e 'i 'i gwa' et dū γīt da e yōn a wōn t'e kū dī 'a yī  
it was happening. Now not we can live it is," she thought, that  
tc'e ġe'  
woman.
- 10 djo ya γa be dji ta dī tce tc'i' na γa ōl djo xwa 'a na-  
There over there caribou in the middle of the lake were swimming. Here  
close he was paddling.  
γa kīl ye tc'i' 'i k'e nī 'et' ye ne djiit ye tc'ō ta na ts'i' des kī  
Toward him she spread her legs. He was scared. From her he paddled back.
- 12 hī dō ye tc'e le me dji 'i 'i γain wō be tc'i' ta ce tc'i a yī 'e  
Really he left her. Caribou he killed. To her they were being blown ashore.  
Then  
ta se 'el ai ye kī' γa da tc'e ġe ne dū e e yī da zō ta tōn-  
they floated ashore. That food (?) woman. Was gone that man. Far,
- 14 t'e djū i 'e dī sūt da nat dū e da zō ġwa' 'ō ce de tī 'e ōn t'e  
there she sat he was not man. Then "'He threw me away it is'  
nū dlī kū dī 'a wōn' da ne et dū e da dī wōn lī e yī 'e'  
I think," she thought. But people not knew it was. Then
- 16 e dū a γac da γa wōn lī kū dī a yī tc'e ġe 'in t'i zō yō'  
"Not I will live it is," she thought, that woman. Suddenly to her  
nō wa dja'  
he came back.



## AN ENTIRE BAND IS KILLED BY THE CREE.

- dûn ne ya dī bût' ū' ts'a del lū ġe tū tc'ī' tc'a γūs xa-  
 People were starving. And they were traveling. Fish water toward, they -  
 ran, "Tomorrow
- 2 l'e djī wōn tc'e' dū del tc'et dī xa ka dō wq tc'e des de l  
 there will come," he said. Evening there they came.  
 mī ġe k'e tc'e dīn del 'e dī de cin ne 'a' t'ī e lq ta jō nī tc'in-  
 Lake they came down to. There Cree were. Clear place they came.
- 4 nī del ts'a 'ī ūt da ne djū dûn ne γa 'ī 'e dū 'a' tc'e de 'e' yq  
 They saw them. They themselves too people they saw. Not they could do -  
 anything  
 a wō dja' tī la γin γq de cin ne na lq e yī 'e' dûn ne da'-  
 it was. They began to kill each other. Cree were many. Because people  
 were stronger than
- 6 na γūt tcūt dûn ne γa γin γq ūt dûn ne et dū in la t'ī ts'es-  
 people they killed them Themselves not one they killed.  
 zes xai ai yī 'e' tc'e ġū ġū k'e des del e yī djū' γa γin γq  
 Then women after them came. Those too they killed,
- 8 de cin ne' ts'ūt dō yū ai t'e lī dō' ma lq a γō γin dla  
 Cree. Children too, all. Completely its end they made.

## A CREE, CAUGHT ALONE, IS KILLED BY THE BEAVER.

- be djī' dī ġe k'ai na tc'ūt de mīl 'e' ec ke gō mīl ġū e t'e  
 Caribou country they were living, with snares. Young men snare early
- 10 na t'ītc e le xat l'ī dō' ec kī' ġū dī e t'e xō djī nī γa des de  
 they used to visit. In the morning young men four after them they went.  
 dū ye zō' lī ġī dûn ne 'e' tcūs te 'e' nī ya lq dī de cin ne  
 This way only one man with snowshoes he had passed. "This Cree
- 12 a t'ī e cī zō wai lī γūt dī ġī k'e na des del ġū kwā wq tc'ī'  
 it must be. We will kill him," they said. After him they started. Their camp  
 toward  
 a t'ī mī ġe ke dī ya yit dai γa yaġ ġī tc'ī' wō de sūt γī yī tcūt  
 it was. Lake he came to. Ahead of them he was walking. After him  
 they rushed. They caught hold of him.
- 14 ye ka dīn ya e 'a ne t'ī γī ye dī e xai wq ne dītc γī ye d  
 "After what. did you come are you?" they asked. "Tell us the news," they said  
 γon dûn ne γa γq da' wōn lī la γī ye dī dûn ne γī wōn<sup>1</sup>  
 "Somewhere people you have killed has it been?" they asked. "People  
 I have killed

<sup>1</sup> Recorded γī kwōn.

- a wōn<sup>ε</sup> et dū dūn ne e t'i me' tc'e le hī e yī jō γī wō' e yī  
but not people like. Bad people those only I killed." Those
- 2 ec ke gū me' na djin ne dō le lō e yī a' dī γī ya ka nī gēt  
young men their relatives they were, those he meant. They stabbed him -  
through.
- te γī ye nī tī gwa<sup>ε</sup> γī ze xai e yī ec ke gū gī e t'i ai ye 'i  
They put him in the water. Then they killed him. Those young men it was  
they did it.

## A MAN SCARES OFF THE CREE WITH A GUN.

- 4 na tc'e dī' lī gī dūn ne dac t'e dūn ne da ūs t'e e le kes t'e  
They were living. One man, "Something is the matter with me." Man,  
"Something is going to happen I feel this way."
- wōn djō xa γa da' et dī kō la xa l'e dji<sup>ε</sup> de cin ne gū tc'i<sup>ε</sup>  
"Well watch," he said, old man. The next day Cree to them
- 6 wō de sūt e yī kō la tī sō<sup>ε</sup> e la t'i a 'i e t'ō dī e t'e zō'  
they attacked. That old man gun one he had. Bullets four only  
a' 'i a yī xais l'a be kwā' wōn lī i 'e dī wō tc'i<sup>ε</sup> wa sel  
he had. That last his camp was. There to it they would rush,
- 8 de cin ne de tes ō' 'e' yū t'ūk' γa nī wō nī ō xa tse<sup>ε</sup> γa l'e lī  
Cree, with his gun he would shoot he planned First was running  
ze' xai kō la gū mī dī he<sup>ε</sup> yī dī e ta na wō des sūt' de cin ne  
he killed, old man; their chief. Over there they ran off, Cree.
- 10 tes ō' 'a 'i lō kū dī e yī 'e' nī ye dji<sup>ε</sup> e yī 'e' a t'i ai yī  
"Gun he had," they thought. Then they were afraid. Then it was that  
kō la en da de dīa būt tsūn<sup>ε</sup> 'e' xa γūt da e tc'e dī  
old man was hard his flesh because he lived through (the winter) they say.
- 12 dūn ne γan γō e yī 'e' te sō' tc'et da γan tcūt lō e yī  
People had been killed. Then gun they left. That  
yīn tō' e t'ō dī e t'i būk ka sel la lō e yī djū nī de la dūn ne-  
he found. Bullets four beside it were lying. Those too he took up.  
People for
- 14 γa ya γūt da et dū wōn lī ye ū t'ū' e yī gā hwe<sup>ε</sup> dūn ne  
he kept them. Not it was he shot. That then man  
ye he<sup>ε</sup> ze' xai xō t'i da γa ya γūt da 'i 'i gwa<sup>ε</sup>  
with it he killed, it was. For that he had kept it, then.

THE BEAVER, THEIR ARROWS HAVING BEEN USED ON BUFFALO, ARE  
KILLED BY THE CREE.

- 16 xa k'ai k'e tc'a del ai yī ai t'e tc'a yīn wō xa γa dō de-  
Buffalo after they went. Those all they killed The day after Cree  
cin ne tc'a 'i tc'e gē ya 'i a wō<sup>ε</sup> da zō γō ne tc'i gī ye dī  
they saw. Woman saw them but men, "You are lying," they said to her.

- e yī 'e' ai t'e e t'ō ya γūt des la<sup>1</sup> xa k'ai wō gū yī la' zō  
Then all arrows they had used buffalo on (?). Their hands only
- 2 da wōn lī xō te de cin ne gū tc'i' wō de sūt gū tcō a' γūt t'i  
there were. Very Cree toward they attacked. All right they were.  
ai yī 'e' ne lō ne ya ze xai de cin ne de cin ne la' djaī t'e zō'  
Then many they killed. Cree. Cree five only
- 4 ya ze' xai e lō  
they killed.

## A MAN AND HIS WIFE ALONE ESCAPE THE CREE.

- xa tsī' dūn ne ya ya dī bāt lō hī gī dūn ne γī ye lū e yī  
At first people they were starving. One man they were starving. Those
- 6 hū gē ka tc'a γīs xa l'e dji' hū gē ka tc'e dū deī 'a γūt dī ū'  
fish they were running for. "Tomorrow fish for we will go," they said. And  
dūn ne mī gē ke dī deī de cin ne wō na γin da a yī ai t'e  
people lake they came to. Cree there were living. Those all
- 8 ya ge ye wō ai yī dūn ne ts'ul la 'i 'i zō γūt da  
they killed. That man poor only he lived.  
ye dī e' me tc'i ū 'a ka na des ya k'ul la zō' mī gē ke dī ya  
From there his wife after he started. Nearly lake he went to.
- 10 wō te jō' nō wūt dja' yū tcit dī ya ye et dī ye tc'i' tī des ya  
Very to her he caught up. "Come this way," he said to her. To him  
she came up.
- xa wō γin kiñ ye dī γūn nes tīn kōn' e dī' dī e k'i dze ne xe  
They began shovel off a place. There they lay down, fire without four days
- 12 ya γin tete ca tc'e nī ya ne' γin 'atc yī ts'i mī gē wō tc'i'  
they lay there. Sun it came up they two got up. Over there lake to it  
des ya da zō mī gē' k'e wō de ne γac ai yī dūn ne tc'a γin wō  
he started, man. On the lake was a black spot. That people were killed
- 14 e yī e lī e dū in la t'i γūt da dūn ne zē' tca ta wō t'i ne  
that it was. Not one was alive. Beaver, Beaver people.

## A WOMAN HIDES BEAR MEAT FROM HER STARVING HUSBAND.

- dūn ne e la' xō de t'e tc'a deī ya tc'e dī bāt hī gē dūn ne  
People once were traveling They were starving. One man
- 16 tc'ul la e lī et dū γī ya in tcūt ai yī 'e' ūt dūn ne cac in la  
worthless was. Not they fed him Then he himself bear one  
me tc'i ū a na ye ne 'i lō da zō et dū et da ye dī yī dai 'ō nōn-  
his wife had hid. Man not he knew it. Ahead he came back.

<sup>1</sup> ta γūt des la was first recorded.

- dja me tc'i ū a ne dū e da dja ōn t'e kū dī yīn ka na des ya  
His wife was not. "What is the matter?" he thought. For her he went back.
- 2 ye tc'i' xwa na γūt dał de cīn ne djū' nū lī e' na zūt ū ze-  
Toward her close he came. Cree too he suspected. He stood there.  
He listened.
- ts'ō gū zō mes ke ġe a k'a et dī e zī ū da wōn t'e a γūt dī  
All at once his children "Fat," were saying, those. "Why do they say that?"
- 4 tc'et dō kū dī da zō' nōn dja cac k'a jō e da t'i q nī ya ke t'i  
children," he thought, man. He came back. Bear fat only was in sight.  
He was frightened.
- na ye ne 'i lō e yī 'e' et dū tō t'e dō 'a' ne dja dī wōn lī  
She was hiding it. "Then not far you did it it is;
- 6 wōn djō na na wō 'i dūn ne ka γa a wō lī cac γa gūk dūk  
well you hide it." By the people even bear they eat up  
e da tc'et dī e dū lū ġe ze' xai e yī 'e' mes ke ġe dō k'e t'ai-  
they know it. Not fish he killed. Then children famine they would die
- 8 ke e yō a' dō t'e e yī 'e' cac na ne 'i et dū ma tcin tcūt  
it appeared. Then bear she hid. Not they were feeding  
e yī da zō  
that man.
- 10 e yī 'e' tc'e ġe a t'i lū ġe na lō dī nī tce nī da et dū a dji  
Then woman it was fish many places they moved the camp. Not before  
lū ġe ze' xai 'i ġa hwe' lū ġe a hwō a dja' xōn djō dūn ne  
fish they had killed, suddenly fish they killed in numbers, it became. Well  
people
- 12 'e' γūt da ġwa' et dū lī q t'e ū gūt dīn lūt' nī γa γūn nī da'  
with he lived Now nothing it was.<sup>1</sup> The snow melted they lived through.

## STARVING BEAVER VISIT THE ROCKY MOUNTAINS.

- tca tc'i dūn ne na lō ne' 'in la' γa dīs da' yas k'e 'a wō dja'  
Beaver Indians many together they were travelling. Winter became.
- 14 yas da tā 'a dja' bes na dū e tsinł djū na dū we tīs 'ō'  
Snow deep became. Knife was not. Axe too was not. Gun  
djū na dū we ġwa' 'a' a' da tc'al le' tsī' i xe' tca' wō' 'e'  
too was not. Then snowshoes they made with stones with beaver teeth
- 16 wa yū in da dla a wō dja' dōñ k'e' dūn ne' 'a yin la' ġwa  
too. Hard it became. Starvation people befell. Then  
dūn ne dōñ k'e' t'ais ke' ta tc'e' dē zū jō' ya γī da 'a dja'  
people starvation they began to die. Three men only were alive it was.
- 18 ġwa dūn ne ka na γūt dūs deł γa dūl ġwa 'in da dla ex-  
Then people for they went. They traveled along. Then it was hard.  
Porcupine

<sup>1</sup> Nothing was the matter.

- tcic ye'    γa zex xai    ai ye    kīn'    γūn nes tetc    gū sōn'    lī ġe'  
they killed, that food they slept. Really one
- 2    xō nat ye    dūn ne    'a γat tc'in tc'ē'    ġwa    xa l'i e tce    ġwa tcē'  
dreamed people they were staying. Then the next day thither  
ka    γūt yes datc    tsī yis ye' k'e    kī e γin del    ī 'e dje'    'in da dla'  
for they started. Rocky Mountains they climbed. There it was hard.
- 4    djin' γa del    'in tcīn jō' <sup>1</sup>    kwōn    e wō t'a tc'ī'    ġwa    dūn ne ġa  
They were traveling suddenly fire was seen. Then to people  
nī γūn nī del    ai ye' ne    dūn ne    'a ts'ūn    na lō'    a γa 'ī    ai ye'-  
they arrived. Those people meat much they had. With that
- 6    t'a tc'ī'    ya γī da    ī ne'    ta tc'e'    dūn ne'    ai ye 'e'    'at t'ō le'  
they lived, those three men. Then summer  
'a dja' dji'    tū' dī ye'    gū dī ġe dje'    na' γin del  
became this way to their country they came back.

#### THE ESCAPE OF THE BROTHERS FROM THE BEAVER LODGE.

- 8        es ke gū    ōn ke dī    lō da γa    e kī yū 'e'    kū γa γin 'atc    tca'  
Young men two brothers under a beaver lodge went in beaver  
ū γa    set ts'ō ka    gū dī ġe    xwā    dan ne    de cin ne    je γin γō lō  
for they were listening. Above them near Beaver Cree killed.
- 10    et dū    et da wō wūt dī    es ke gū    da cin ne    ye dī'    ka wōn kō  
Not they knew it, young men. Cree there the hole  
ye dī wa tc'ī'    dūn na γa 'ī    kwōn'    da ts'ī    da cūt tsī    nūt lō  
through that they saw the men. Fire limbs dry many
- 12    a γī yin la'    ye dī    e kī'    yū 'e    kū ke ye gīn la'    gī ye kō dūn nī-  
they fixed. There lodge under they put them in. They set it afire.  
tsī'    dūn ne    kwē 'a t'ī    ma    n da wō de la    lūt    'e'    et dū    e-  
Men were inside. For them it was hard. Smoke with not they could breathe
- 14    djītc e jō    a dja'    t'a γa ne ts'it ī γa    nī wōn ts'ūt'    e yī 'e'    et dū  
it became. They were about to die it was. Then not  
a γūt dī ye he yō    gū ya    'a' won dja'    te gūn ne 'atc    yī tse    ūs-  
they could do anything for them it became. They two went in the water.  
Down stream ice
- 16    tūn ne    wō te    wōn tca    na ġet    ūt da wūt dī    wō tc'ī'    te gūn nī 'atc  
very large was cut they knew. Thither they went under the water.  
da ce wō te'    ma da γa    xain ya    at dū'    xūt e    a t'ī    nū dī    ma-  
By chance (?) the older brother came out. Not without reason he did it  
I presume. The younger brother
- 18    tcī dle    me k'e    ce ke da    a won de    ye dī'    ye ke da    a dja'    yīn ka  
after him, "Behind me you will be," he said. Behind him it was. For him

<sup>1</sup> Usually in t'ī zō.

- te det dīte ye ke<sup>ε</sup> i tcūt k'ul la wō tes de ja xa ya yin 'atc  
he was feeling in the water. His foot he caught. Nearly he went by. They two -  
came out.
- 2 tsin ya γūt de 'atc 'ū ya γī gū na t'ūn ne<sup>ε</sup> ai t'e na cet cūl  
They got away. Then on them their clothes all were wet  
'a yī gū ye as tūn e cī a wōn<sup>ε</sup> ya γūt da  
those with them froze but they lived.
- 4 de cī ne tc'a dūn ne te wōn sūn ne k'e wō yin letc yī dō<sup>ε</sup>  
On account of the Cree people were miserable they were. White people  
ne dū et dō ūt dū lī 'e' a γūt de e yī 'e' k'es la dji<sup>ε</sup> de cī ne  
when they were not with nothing they worked. Then revenge Cree
- 6 gū ya wō gū zōn<sup>ε</sup> yin le' tc'et dī ūt t'a ze ts'ōn<sup>ε</sup> dō' ūl le  
always killed them they were they say. When there were leather breech clothes  
it was  
a yī'  
this.

THE KILLING OF THE CHILDREN AVENGED.<sup>1</sup>

- 8 xa k'i ge xa des del gū tc'i ū ā gū k'e γūt del in la t'i  
Buffalo they started for. Their wives after them were moving camp. One  
tc'i ū a dūn ne ta γūt da e yī a xat tc'i<sup>ε</sup> γūt del in tc'i dū da  
woman among the people was living That one "After us they are coming.  
Winds-crossing-each-other,
- 10 nūl lī da' dīn dīte ai xe  
when you were you used to say. Yes "  
gū l'q i dji<sup>ε</sup> γū ōn na<sup>ε</sup> tin des ya ton t'i a e dū dje a tūn ne  
After them side by side he turned off. Far from there road
- 12 a wō dī dīa at dū nūt te ye kał e wū da t'i ū' wō te yī da tc'i  
he made for himself Not he slept. It was daylight. One could see. Then very  
from over there  
γūt dail dūt ye<sup>ε</sup> tū γūt des dō γūt dī ye he<sup>ε</sup> a tai tc'it dū 'a cī  
they were coming young buffaloes Water they drank up. Because they were -  
saying, all children,
- 14 an na tī a dū' dī 'el 'a an ne kwē et dī i ye he<sup>ε</sup> a tcū ne he<sup>ε</sup>  
"Mother, father here mothers camp," he said. Now strangers  
dūn ne mī tc'e le a tai tc'it dū ya yin wū i ye he<sup>ε</sup> yī de ye-  
people bad all children they have killed. Then upper (?) road
- 16 tūn ne l'a<sup>2</sup> ai te mes ke ya<sup>ε</sup> ya wa sil γā lī ya in sūt le cī tc'e-  
all their children ran with him. Really they ran with him They started.  
des del e cīl ma da gō<sup>ε</sup> ne<sup>ε</sup> a' nī yin tī γā  
For them a hole was there he put them in.

<sup>1</sup> Told by Ike, but repeated by Louisçon, his son-in-law. The text is defective due in part to the difficulties in recording.

<sup>2</sup> This probably should have been, *a wō de dīa*, as was suggested by an interpreter.

- ū tc'í' de l'a tc'í gū 'a yī dai de l'a xa k'í gā yin wō gū-  
From there she ran old woman. Ahead she ran. Buffalo they killed  
to them
- 2 yū na l'a yat ye na xūs ke ge e he le tc'e nas dītc xūt ye' ke  
she ran. "Come our children (?)" Just moccasins  
e dī tū nī na wōs sūts ya ī tcī mūs ke ge tas yin wō in la t'ī  
without on the snow they rushed They were crying. Their children were all-  
killed. One
- 4 es ke mūt teū ē ī la te ai ye at dū kī dīn a kō le gū ya ī-  
boy her son one that one not he cared. Old people all cried.  
tc'ī a cī tea'
- 6 xūt l'e dji' a xat dje e wa lī xe cī e dī at dū kī dī 'a ye-  
"Tomorrow you will do as you please," he said. Not he cared. From his-  
mouth (?)  
sōn wō tc'í' a tc'it dī e dī út da 'a wō tc'í' k'ūlla na wō dīn ka'  
he pulled out (?). He knew about it. Nearly it was daylight
- 8 xain wō 'ō ye k'e da yin teūt ī ye he' γa dīl djin' ait xai  
he pulled out. After it he was dragging it because he ran. All  
dōn gūc l'ū gī get des del ye de γūt del dji' a tai ya in kī dūn-  
having cramps they went. Ahead they went all lay on the ground. People
- 10 ne γūt dīl (gī k'e des del gī yū nai del) γa dī le de at xai ya ī tce'  
after them went. They came to them. As they were coming along all were cry-  
ing.  
at hai gū yes ke gō yin wō a cī ne gī teū γa' gī ye gūt t'as  
All their children were killed. Some of them their ears they cut off.
- 12 nai dī wō de ka yai γai dai dī gī ye tc'e le nai dī wūt de ka t'o-  
They let them suffer still living. they left them "Let them suffer."  
ke le kū γit dī ye ōn djō at de gī dī dla'  
they thought. Good he had revenge.

## THE KILLING OF THE WOMEN AVENGED.

- 14 xa k'ai ka tc'e des del tc'e gū zō de ts'ī de cin ne' yō nai-  
For buffalo they started. Women only were sitting. Cree came there.  
del ya yin wō da zō ne dū we in la tc'ī tc'ī yū a da zū t'a-  
They killed them. Men were none. One old woman men came to.
- 16 se ya 'e' yī da γai et da wō' tc'it dī da zō tc'e gū ka na des del  
Because of her they knew it. Men to the women started back.  
de cin ne ne dū e me k'e yin wōn ka na des del ye t'a se del  
Cree were gone. After them, for them they started. Near them they came.
- 18 tca ta wō t'ī ne 'a yī ai t'e ye yin wō 'e' dū ī la t'ī γūt da  
Beaver those all they killed. Not one lived.  
γū tc'ī yō yin wōn ka 'a ye 'ī'  
Their wives on account of they did it.

## A MAN FINDS BEAVER IN SMALL PLACES.

- dûn ne hĩ ġe tca' ɣō nĩ ya lĩn' xût ye de tca sũz ze xai-  
Man one beaver he went to. "Just small place beaver I will be able to -  
kill
- 2 yōn ōn t'e kũ dĩ ōn des ya tca sōn tĩ a k'a mũk k'e na dĩn da  
it is," he thought. He went back. "Beaver rat after go.  
mũk ġa nĩ na wōn 'ĩ le ye dĩ' ye k'e ne ġa yĩt da tca' lĩn  
With him we will hide," he said. "After him he is watching us. Beaver just
- 4 xût te de na dĩ e lō mĩ a wōt dai e dĩ ɣō tc'ĩ' ɣût des del  
small place they will be living. We will eat it all up," he said. Thither  
they started.  
ĩ ye dĩ dĩn del te k'ai' ye tce dōn ĩ 'e dĩ k'a djũ nōn dja tca'  
They started after them muskrats. Ahead of them there again he came back.  
"Beaver
- 6 xût te dĩ dĩ e ts'ĩ' mĩ wōt dai' yet dĩ ōn út da ɣai a wō dle  
small place they were sitting. We will eat up all," he said. "Now his hole  
we will make.  
ma dō' e' yũ e a da ɣa a wat le kũ we win sĩ yĩ dĩ ġe tōn te zĩ'  
His food under hole (?) made we will go in. Up there far
- 8 f'a dĩn nĩ 'atc ĩ 'e dĩ mĩn ka tsĩn na ta ɣa lĩn ne dĩ we dĩn ne  
they came to the end. There, for him they looked. Then he was not. Man  
hĩ ġĩ t'a l'e he e zĩs t'ain ya yet daɣ ɣa wōn ka na ta ga xōt-  
one mĩnk skin he went in for him where he looked for him only then he -  
found him.
- 10 da wōn 'ō ye k'e des ya f'a dĩ' dĩ e tsĩ' da tcĩn xain tsĩ  
After him he went behind they were sitting (?) trees they pushed out.  
k'a djũ xōn de ca  
Again he went home.
- 12 ɣa lĩn' dōn k'a' dĩn ne ɣa in da dla dũt tcĩn ĩn ka na ta  
Then starvation people was hard. "Wood look for,"  
e dĩ mĩn ka tc'ũn na ta dũt tcĩn sĩn tō' ĩ 'e dĩ mĩn ka ye-  
he said. For it they looked. Stick they found. There for it they looked.
- 14 ts'it dĩ 'ĩ' ġō tc'ĩ' dĩ e ts'ĩ' ai te sũz ze xai dĩn ne ĩ ne dĩ ɣe-  
There they sat. All they killed. People were pleased.  
wōn le

## PUTTING THE ENEMY TO SLEEP BY MAGIC.

- 16 dĩn ne tĩ ōn ke t'ĩ dĩn ne ka ga des 'atc út tũn ne ɣa 'ac  
Men two people they two went after. Road they went along.  
wō te dĩn ne ne lō wō na ɣa ɣĩn 'ac e yĩ de ts'ĩ et dĩ ġũ-  
Very people many they came to. Those sitting not they saw them.
- 18 ye 'ĩ a ɣût dĩn ne zō' dĩn ne ɣa 'ĩ' 'ĩn k'ai me tc'e ne-  
These people only people they saw. "Never mind, let us go from them,"



- wō dle he yet dī ma da γa xō γa nī t'atc in k'ai ū wū t'ū hī  
he said, his older brother. They turned back. "Never mind, let us shoot them."
- 2 ye dī me tc'e'l lī līn dūn ne ne lō et de γa de wō yec e cī yet dī  
he said his younger brother. "Too people many; we will get caught," he said  
ma da γa 'in k'ai ū wō t'ū he ye dī me tc'e'l lī k'a djū gī tc'ī  
his older brother. "Never mind, let us shoot them," he said his younger brother.  
Again to them
- 4 te sō et da γūt dī tic a wōn ma da γa yū la' līn dūn ne  
gun he pointed, but his older brother, "Let them go. Too people  
na lō et de γa da wō yel e cī yet dī ma da γa ne ne djit e de xō-  
many; we will get caught," he said, his older brother. "If you are afraid,  
turn back."
- 6 ne da' yet dī yī de na γūt des t'atc  
he said. Back they started.  
nūc 'a' hī ye dī gī ye he' dūn ne ka cū γa det dī dī ge  
"I will fool them," he said. Weapons people they were hunting after  
ground
- 8 nī γa nī la gī tc'ī dec 'atc ai yī de ts'ī tōn t'e dī wō dūn ne  
they put down. To them they went. Those sitting distant people  
e lī dūn ne γa 'ī e t'e ye ka a ca γa gū ye dī et dū cū tca k'e  
they were. People saw them immediately, "For what are you looking?"  
they asked. "Not foolish things
- 10 ī tac e 'a' sī t'ī γūt dī yō xō' ca γe wō t'ī ts'a del ī e dī  
we do we are," they said. "Over there river very (many) they are traveling.  
There  
wō tc'ī a xa tc'et dūl lī eyī 'e' k'e ts'ī ī 'ac 'e' a' sī t'ī γūt dī  
to it they were scolding us because we are walking around we are," they said.
- 12 wō tc'ī e xai ec ke gū dī en t'e ne e xai na γa dū de lī γūt dī  
"Thither with us young men four with us we will go," he said.  
wōn na γa des del ca γe wō tī ke na γa dī del sa l'ō ī e dī  
There they started. River very (large) they came down. After sunset  
there
- 14 na γa nes tetc sūn a' γī yī le' tc'ain t'e 'e' nī γī nes tate in la-  
they went to bed. In vain he tried them, medicine with. They lay down. One  
t'ī wō t'e tc'a dīn t'e e nū dī e ōn t'e et dū on xai tc'ī gwa-  
very (strong) medicine-man I think it is. Not soon suddenly
- 16 hwe nes tin a γī yīn la' tc'ain t'e 'e' ai t'e ōn ye dī gwa  
he slept, he caused with medicine, everyone. "Now," he said Then  
gū ye γan wō bec 'e a γī ye 'ī  
they killed them. With knife they did it.

## A BLIND MAN'S ATTEMPT AT DEFENCE.

- in la wō de t'e djū' tc'e des bak tc'a dail 'i 'i dūn ne wōn  
Once too they went to war. They had been traveling, to people
- 2 na tc'e γin del miñ ka 'a' tc'et t'i i e li e yi 'e' dūn ne' na'-  
they came. For them they were looking they were. Then people after they -  
knew  
yic l'q e' wō li 'e' mūk ka kū tc'e γin del kō la ye' ka da-  
they were there to them they went in. Old man, "Where are you going
- 4 del 'e' a t'i et dī xa t'e ke i daite 'e' at si t'i gū ye γūt dī  
is it?" he said. "Just we are traveling we are," they said to him.  
a wōn' a yi kō la' xūt t'e a' tc'et dī kū dī e yi 'e' me'-  
But that old man, "Just they say it," he thought. Then to his boy,
- 6 tc'et dō tc'i' kwōn' e yi nī del e cī mec ke ge wō li la 'et dī  
"Is it those they came their children are?" he said.  
būt tce' tc'i' in dū e et dī e yi tc'et dō ga xa wōn t'e cī  
To his grandfather, "No," he said, the boy. Now "That way it is,
- 8 kūs dī i k'e tc'et dec da' tc'et dō wō li e le et dū xa t'e a tc'et-  
I thought. If they are traveling children would be. Not just they are,"  
t'i e cī et dī e yi kō la e yi 'e' ya γa kū γain del i ne e ca'  
he said, the old man. Then beside him those who had come in, "Grand-  
father,
- 10 da din dī e tc'ū 'a' k'e ne zō' wōn ne de 'a' din dī ye γi yet dī  
what did you say? Foreign way only all the time you talk," they said to him.  
xon t'e sūt da bīc k'e de 'ets me dūn ne zūs xai li kū-  
This way he sat, on knife he had his foot. "With it people I will kill,"  
because he thought
- 12 dī i he' a ye 'i ai yi kō la mūt dai ne dū e ma γai le' t'a na-  
he did it. That old man his eyes were none. Behind his back he hunted.  
net ta et sūn' ū djō xain 'q ye t'e et dūn ne jō' ya tset  
Meat good he took out. He roasted it. He himself only ate it.
- 14 ĩn dō' se ze dzū γa wō si tsī kū dī 'e' a ye 'i ai yi 'e' et dū  
"Last time for my death I will eat," because he thought he did it. Then not  
dūn ne γa nī tcūt  
people he gave to eat.
- 16 ĩn t'i zō ma jī' na γūt dal kwe na dja tū e ka ja' 'i 'i  
Suddenly his son-in-law was coming back. He came in. "Water for  
I am thirsty.  
et dū tū wōn li e nū dli et dī me' tc'i ū 'a' tc'i' e yi me tca'  
Not water is I think," he said, to his wife. Then his father-in-law,
- 18 et dū cin djō' a wōn t'e tū ye din t'a' ye dī ū sa' nī dī 'q  
"Not old you are, water go for," he told him. Pail he took up.  
tū ka des ya γō tc'i' 'a' yū me t'ō yū dūn ne γa 'i 'e'  
Water for he went. Over there snowshoes his bow and arrows people be-  
cause he saw

- γōn nī yī la lō γō tc'ī' ka 'a t'ī et dū a dji dūn ne γa 'ī'  
he had left. There for he did it. Not before people he saw
- 2 e lī e he' et dū xūt t'e a tc'et 'ī kū dī 'e' gō tc'ī' de 'a xa'  
because they were, "Not just they are doing it," because he thought there  
his snowshoes  
nī la lō ye' ta na de l'a gī yī 'ī a γa da ne de hwū' ta na-  
he left with he ran away. They saw him. "My friend, what are you doing?  
You are running away
- 4 dīn l'a a ne t'ī γī ye dī ne γa' de sī ts'ī 'ī 'ī gū yet dī da'-  
you are," they said to him. "Beside you we were sitting," they said.  
"What are you doing  
de hwū zō' a t'ī xa gū ye dī gwa' dū ye na γūt l'a dō' nī de 'ī  
coming that way?" they said to him. Now over there he ran; now he dis-  
appeared.
- 6 e yī kō la bec yū tōn be ke gā xain 'ai xōn t'e 'bec  
The old man knife holding beside his foot sticking out just knife  
ū tōn lō xa dī' he cī gī ye dī de cīn ne za γa me tō ts'ūt de  
he was holding. "He will do something," they were saying, Cree language. Be-  
tween them blanket
- 8 ge yō cī yin dī dji' gī tcōn se tsūz dūn nī e lī kū dū dī gī ye-  
folded between them he put. "A man it is he will think," they said.  
dī 'e γa lō γūt dī lō e yī ts'ūt de se gōt e yī kō la dūn ne  
Truth they said. That blanket he stabbed, the old man. Man
- 10 e lī kū dī 'e' a ye 'ī e t'e xō wūt de γūs ya 'q wa tc'ī' gī yū-  
it was because he thought he did it; just then they ran out Over there to it  
they began to shoot.  
t'ū γī ze xai ūt dūn ne djū' e t'ō e' dūn ne ka et dīt tcīte  
They killed him. He himself too he shot. People at he was shooting;
- 12 bāt dai ne dū e ī he' et dū dūn ne' kai ta' a wōn' a t'ī a wōn  
his eyes because none not people he saw nevertheless  
k'ūl la dūn ne ze' xai bāt dai wōn lī e de' et dū γī zū xail  
nearly man he killed. "His eyes if he had had not we would have killed him
- 14 e nū dli e lō' γī ye dī tc'et dī  
I think," they said they say.  
gwa' ai t'e me tc'ī ū 'a tc'a γain wō e yī da zō' ya γūt dī-  
Then all his wives they killed. That man after they were hunting
- 16 tcūt ī l'q ī a gū ye 'ī e de wō tc'ī' et dū gū yō' tc'ec tetc ai yō  
they did it from that time not good they could sleep.  
dūn ne e γa 'a' a γūt dja' a dji' djū' gū ye tc'el le 'e' a γūt t'ī  
People they were bothering they were. Before too they were bad they were.

## A BATTLE ON AN ISLAND.

- dûn ne ne lɔ des bat<sup>1</sup> tɔn t'e dji<sup>ε</sup> k'e tɛ't djaic mĩn ka  
 People many went to war. Far distant they were traveling for them
- 2 a tɛ't t'i i i et dũ tɛ'e i<sup>ε</sup> ca ɣe<sup>ε</sup> wõñ tca' ke tɛ'e dĩn del  
 they had been looking. Not they saw them. River large they came down to.  
 et dũ dûn ne mĩ ka de sĩ del i et dũ wõ t'i nũ dli ɣũt di  
 Not people for they went. "Not we shall see them I think," they said.
- 4 ɣĩ yĩ ka et djin i i et dũ tɔn t'e a t'i tũ k'e ci<sup>ε</sup> me kwã  
 For them they sang. "Not far it is. Down stream their camp  
 wõ lĩ òn t'e et dũ tɔn t'e dĩ na di e et dĩ kwõn tɛ't des del  
 is located it is. Not far they are living," he said. To them they went.
- 6 tɛ'a i<sup>ε</sup> a wõn<sup>ε</sup> et dũ mũ den nĩ' na de e lɔ dũ k'e na de 'e  
 They saw them but not it was easy they were camped. On an island  
 they were camped.  
 bũt sa cĩ xa djec dain li na tca<sup>ε</sup> a yĩ 'e' et dũ a tɛ'el le e yɔ  
 All around it there were rapids large. Then not they could do anything
- 8 òn t'e a dji dûn ne e wɔ dûn ne e lĩ e wõn djõ xa ɣũt da  
 it was. Before people they killed, people they were well they took care of-  
 themselves thus.  
 e yĩ 'e' et dũ mũ den dĩ et dũ a sĩ dle hĩ e yɔ òn t'e ɣũt di  
 Because of that not it was easy. "Not we can do anything it is," they said.
- 10 xa ka tɛ'in ɣĩ tɛ'i<sup>ε</sup> et djin a wõn<sup>ε</sup> hĩ ɣĩ dûn ne' ai t'e  
 Evening toward them they sang, but one man all  
 nes tetc a yin la<sup>ε</sup> ɿn la t'i dûn ne et dũ 'a yĩ lĩ he yõn 'òn t'e  
 they slept he made. One man not he could do anything it was.
- 12 in da dĩ e dla<sup>ε</sup> lɔ e yĩ 'e' hĩ ɣĩ cai djõ' nĩ nũc datc i et dĩ  
 He was hard. Then another one, "I too I will try," he said.  
 ai yĩ ye tɛ'i<sup>ε</sup> et djin ai yĩ ɣwa<sup>ε</sup> nes tin a yin la<sup>ε</sup>  
 That one toward him he sang. That one now he slept he made.
- 14 bũt tɛ'i' na tɛ'e dũ de lĩ ɣũt di a wõn<sup>ε</sup> ɣũ ya in da wa de dla<sup>ε</sup>  
 "To them we will cross," they said. But for them it was difficult.  
 ca ɣe<sup>ε</sup> tũ na tɛũt e yĩ 'e' et dũ la dai t'e ɣũ tsĩ zõn<sup>ε</sup> xa da-  
 River water was strong. Then not long their heads only were sticking up
- 16 se 'a a dja<sup>ε</sup> ɣũ ye de lĩ he yõn a ɣũt dja<sup>ε</sup> in la t'i dûn ne ca'-  
 it became. They were being carried downstream they became. One man  
 "Take hold of me,  
 tɛũt et dũ ca da ɣũt tɛit et dĩ 'e' ai t'e dûn ne lũ tɔn dûn ne  
 not let go of me," when he said all people held each other. People
- 18 na dec el xa k'ai k'e tɛ'i<sup>ε</sup> a dĩ e yĩ 'e' dûn ne na se 'el tases del  
 were swimming across. Like buffalo he was calling. With that people  
 got across. They went ashore.

<sup>1</sup> Also, des bak'.

- e yī dūn ne na de hī tc'ī' γūt des deł in t'ī zōn γūt dje'  
Those people toward who lived there they started to go. Suddenly geese
- 2 de ts'ī lō na gū ye yīj wōt de' ke dja hī ġī dūn ne yū la'  
were sitting they saw them. He was going to call it became, one man,  
"Do not do it."
- yet dī et dū wōt de γūt dje' 'ī 'ī e yī me tc'e' wō' tc'e des sūt  
he told him. Not he called, geese that were. Those to them they rushed.
- 4 ai t'e ġī ye yin wō dūn ne in la t'ī ai t'e bec 'e' ya gū yin ġet  
All they killed. Man one all over with a knife he stabbed him
- a wōn' k'a γūt da te l'a dō' nī de 'ī me ze dze' et dū tc'ī tī  
but still he was alive. When he jumped in the water he disappeared. His body  
not they found
- 6 e tc'et dī e dī en da wōt de dla' a wōn' γī ye yin wōn et tc'et dī  
they say. There it was hard but they killed them all they say.
- e yī dūn ne et dū de cin ne e lī tsa' t'ū ū yī dūn ne e lī  
Those people not Cree were. Tsat'ū called people were.
- 8 et dū yī dō ī e 'ī dūn ne e lī et tc'et dī e yī dūn ne  
Not white people they saw, people they were they say those people.

## A DOG-RIB KILLS SOME MEN.

- ī la wō de t'e djō' dī e djī' 'a' na t'e yū ce da γa da' et dī  
One time too, "Where you are there are fox holes." he told him.
- 10 lin tōq γa' a dī dūn ne da γa kwā a wōn dla' lō ye e dī<sup>1</sup>  
Dog-rib said it. People for camps he was making ready. "There  
dūn ne wōc xwōñ kū dī 'e' a dī dūn ne' kū e yin deł e t'e  
people I will kill," because he thought he said it. People went in immediately
- 12 dūn ne ū' γūt t'ū e yī 'e' dūn ne na lō γa ze' xai a wōn'  
people were shooting. Then people many they killed but
- da hūn ne ye' da nī deł na ta zō' γa wō me tc'a ta tc'e deł l'ai  
some got away, a few. They killed from them they ran away.
- 14 ai yī me ts'it le da tūn e tc'et dī de' cin ne tca' 'a γūt t'ī  
That his younger brother (?) they say. Cree on account of it was.
- wōn djō me tca' te wō sūn ne a da tc'it t'e e lō xa tse yī dō-  
Well on account of them they were miserable they were. First before the time-  
of white people
- 16 'ī se dō lī ka cū tc'et det dī hwō k'e cī dūn ne ka cū det dī  
for each other they were hunting. On account of that people for they were -  
hunting.
- dūn ne ze et zī' ka a t'ī et tc'et dī de cin ne 'ū' dū dūn ne  
Man's life for it it was they say Cree. And now people
- 18 na djin ne e t'ī ī he' et dū lī a wō t'e dū  
their friends they are because nothing happens now.

<sup>1</sup> 'e dī, "there," probably.

## THE KILLING THE TRADER AT FORT ST. JOHN.—First Version.

- yī dō ī e yī ec kai ye' 'a' a wō ye nac twā ta des ya lō  
 White man that young man he gave orders but without his knowledge  
 he went back.
- 2 e yī 'e' me dji xa tsūt me de hī yū 'e' ze' xai e da wō' wūt dī'  
 Then he was angry, the boss. With medicine he killed him. They knew about -  
 it.
- e yī 'e' gū ye ka na des del me dī he' γa ze' xai me ec ke gū  
 Then to him they went. Boss they killed. His young men
- 4 tēūtē ka de el lō e yī da γa 'e' γūt de ts'ī na γa 'ōl yī dō ī  
 wood for they went with a boat. Those for them they were sitting. They -  
 came back. White men
- tō gwa 'el wō te' γī yī t'ō ai t'e' γī ye γain wō a la' γa γūt da  
 came to the shore. Very they shot them. All they killed. Canoe he cares for
- 6 te l'a ta wōn t'e dji xain ya wī tc'ī' gū yī ne t'ōk' γī ze' xai  
 jumped in the water. Far out he came up. Toward him they shot. They killed -  
 him.
- e yī na t'ūn ne nī γa din la e yī 'e' ne lō yack'e he' ya γa γīt-  
 The goods they took. Then many winters with it they lived.
- 8 da e yī ne dū e a γī yin la' wō tc'ī tac 'e' zō ya γa γīt da  
 That was none they made After that with arrows only they lived.
- e de wō tc'ī' de tēet t'a dji' zō' a' γai t'ī et dū in la t'e  
 From that time in woods only they were. Not one
- 10 yī dō ī kwā wō wa 'ī ne γat dji ī he' gwōt dō wō tc'ī' et dū  
 white man house they saw, because they were afraid. From that time not
- e le tce' 'e' ya γai γīt da lī tūc 'e' zō' le γa ne' yō tc'et dī  
 with powder they lived. Just with arrows only they increased they say.

THE KILLING OF THE TRADER AT FORT ST. JOHN.—Second Version.<sup>1</sup>

- 12 gūt kwē<sup>2</sup> xa ts'ī 'e' cō nit dō 'e' a ta xa tc'e ī kwē 'a wō dla'  
 Pine house at first I believe white man trading house built.
- ū mī dī a ta xa tc'e 'ī γa k'a was sūt dī cō' dūn ne tsa tc'ī  
 Then the boss, store was in charge I believe people Beaver
- 14 gī ze' xai mī ac kī gū in tc'it din dī gī ze' xai 'a tai 'ī wa tc'e'  
 killed. His young men eight they killed, all. After that
- nit dō wē kī gūt tc'ī ī le ai ye kwē' dūn ne tca' tc'ī ī e γa-  
 white people they left. That house people Beaver (?) they feared.

<sup>1</sup> Told by John Bourassa.<sup>2</sup> In other places recorded as γūt kwē.

- nī djiit q̄ dīes wa tc'e' nī dō wē at dū gwa tcī' wō ga 'i  
Long time after that white people not there they saw the place.
- 2 gā tcū' a xa dja zū xel kū ya de ai ye 'e' wa l'q̄ gā tcū kwā  
Again they will kill us they thought. Then after that again house  
'a γin la ḡwūt dō' wa tc'e' gwa tce' a γa t'i dū tī ne wa tc'i'  
they built. Since that time over there they are until the present.

### CHILDBIRTH CUSTOMS.<sup>1</sup>

- 4 tc'i gū ma tcwē' nī ya γa ōn le' da' k'i ma' dje' tc'e dje'  
Woman her child will be born when it will be at one side out of doors  
wēs gōn k'e ma tcwē nī ya wa die k'ats wa yū wa dī a za le  
by a fire her child is born. Cold weather too, warm weather
- 6 wa yū k'e' le wōn t'ie a wō t'ie de  
too just the same it is.  
γa tc'it dō nī le' i lā dī sa k'e tī da na dī e 'at dū kwō  
The child is born alone month alone she stays. Not camp
- 8 kwe ya 'at dū in k'e lū k'e tce' γai yał  
she goes in. Not on the winter trail she goes.  
tū k'a je jū γai yał at da at tūn ne a wō dle' 'at dū  
By the trail only she walks. For herself trail she makes. Not
- 10 dē zū tūn ne a k'i ūt tūc dai ya xat da tsī' 'at dū yet tsits  
man trail on she crosses. Moose head not she eats.  
'ai yī 'e' i lā tī e sa l'q̄' dje' gwa kwe' da kwe' kwī ya  
Then one after month then her own tipi she goes in.

### A DESCRIPTION OF PRIMITIVE LIFE.

- 12 ye dī' ō' tc'i te wō' sa' ya' ts'e wa' gīn da' yī dō' e e dū  
Since then pitiful way they were living. White people not  
k'a e da tc'e yī dō te wō' sa ne ya tc'e γa γin da mīl' 'e' ja tc'e-  
yet when they knew pitiful way they were living. With snares they were liv-  
ing,
- 14 γī da γwō dō' de yī 'e' dūn ne' ya γīt da 'e' t'ō 'e' zō' ja γa'-  
then. With these people were living. With arrows only they were living.  
γin da' gwōt dō ūt dī ye' tsa γa wō' te te wō' sūn ne 'a' da-  
then. Horn beaver teeth very pitifully they were working.
- 16 tc'e t'i' e eyī 'e' e dū tsa tc'ō ne et dū e lī 'e' dī ye xa da-  
Then not iron not was. Chisel moose horn

<sup>1</sup> Told by John Bourassa.

- dī ye' 'e' jī et 'a' da 'a' da tc'e le' 'e' yī tc'a me' 'e'  
that they were using they made. That beaver with it
- 2 tce' tc'ū daitc ō' ka 'a' da tc'e le' 'e' es tan ne jū 'e' me'  
they chiseled for. For it they were making. Ice under with  
miñ k'a tce' n de ta ka 'a tc'e 'in me' ka ke hī a yī me' a ts'e-  
for them they look, for they could see shovel for that they made.
- 4 le' hī 'e' yī 'e' 'a ts'e 'i tca γō' 'e' yī 'e' 'a tc'e le' tca tcōn ne'  
Then they had it, beaver teeth, then they made it iron  
ne dū e dō' wō lī dō' 'e' dī dī ġe 'a' wō dlī xa wō t'ī 'e' a xai dī  
then it was none, when it was. There world who made it this way he told us.
- 6 e yī 'e' 'a' sī t'e lō  
Then we were so.  
ts'e dī kwō ī tse' le tc'e le l'ōk' wō' djō tc'e yīc 'e' yī 'e'  
For making fire stones they rub together, hay well rubbed up with that
- 8 kwon de dī k'ā' 'e' jī 'e' ya tc'e γa γin da kwa 'a' wō' tc'e dī-  
fire they kindle, with that they lived. House they made.  
dlē da nī ī la' 'e' des tcūtc 'a' da tc'e le' bec da tc'e t'ī' ī tse  
With people's hands dry wood they made. Knife they were using stones
- 10 xat da ts'e cōc 'e' yī 'e' 'e' tsūn' 'e' tc'e da tc'et dī xwō' t'e  
rubbed sharp with that meat they ate, they say. That way  
'e' yī 'e' dō' 'e' da ne tī sūn ne da' ne ze tc'in xwa ya tc'e ġi da  
then with hunger people were pitiful. Close to dead people they were living
- 12 γī le' da ne būt t'a 'e' tsūn n de dū e 'e' yī 'e' djō ūl  
they were. In people's stomachs meat was none then here fir brush  
da tc'e la' da ne būt t'a et dū lī γō lī' ī he' dūn ne γa dī tc'a  
they put, in people's stomachs nothing because there was. People could bend
- 14 xō t'e zō' wō djō tc'et djitc 'e' jī 'e' 'a' tc'e 'i xa tse' mīl' 'e'  
thus only well they breathed. Then they did that. First time with snares  
ya tc'e γī da dō' de' tc'in k'e ts'e tsīs 'e' mī ka da wō lī 'a k'e e-  
when they were living trees they put in a row passage was there along there
- 16 xe' gū le' xa da de gwōt ī dlūtc 'e' yī 'e' djū ya tc'e γa γin da  
there was. Moose passed through were snared. With that too they lived.  
γō tci ka tci ne' dū e e he' 'a tc'et t'ī ūl da ts'ī 'a tc'e le'  
Comb was none because they used fir brush they made.
- 18 da ne tsī' me' 'a' tc'e le' γa wō tsī' γa' ka tci 'e' yī ūl da ts'e  
People's heads. they used, head hair comb that fir brush  
'e' yī 'e' dā ne tsī γa' 'a tc'e le'  
with that people's head hair they fixed.



## HUNTING EXPERIENCES.—Dunvegan Dialect.

## I

- dē zūt dje ne a dūz ze a djūn lī ke wō wūs ī a līn lō'  
I was hunting day all none track I saw. At last
- 2 xa k'a tsī se a wa da djil ġwa ye γūt e wa da tcin gō de ya gō  
sunset it was approaching pines far to I started. There  
was tc'ī ka a līn lō' se' wō zūn a wō da' djil xa gō' ta de ya  
I followed the track. At last dusk was approaching bluff I went
- 4 ġwa a ye da xūt da ke wō was 'ī kō nō dje nē da na ke  
then there moose track I saw. I wish daytime your track  
wō was 'ī kōs dji' ōn tce na tc'ī lī lō'  
I saw I thought. Strong wind was.
- 6 mūk k'e de ya dī γūt ma γūs ya! xa ya de mūk k'as ta  
After it I started. Those pines I would go behind ahead I looked.  
xūt da γūt dji' nī 'a 'ī mūt tcin' e gūs da! xa līn lō' mūk ga'  
Moose by pine was standing. To it I went. Thus to it
- 8 nī ya ġwa tce sō nī dī tō ġwa tces ō mūt tc'in xas la a djū  
I came. Now gun I took up. Now gun to it I pointed. Not  
ōn lī sa' me da tc'ī tce 'e sūt da dji xa l'e ye yac dji  
it was to me it appeared. My father told me night-time snow this
- 10 tcez ō lō' nī la k'a hwe' xac 'ī yū e tc'e ġwa' a tcū ma dji-  
end of gun I put. Then I looked low now not anything appeared.  
dji k'e djū xas 'ī k'a djū a djū ma dji yū e dje' xas 'ī  
Up I raised it. Again not it appeared. Down I brought it.
- 12 ġwa k'ū la ūs dji da a de t'ōk cūz zī k'a djū dje dji te l'a k'a-  
Then I thought right I shot. Beside me this way it ran. Again  
djū wa k'as ta xa k'a ī la dji na zūt k'a djū da t'ō dūn nī la  
I looked for it west another place stood. Again I loaded the gun.
- 14 mūk k'a ya ġuc 'īn! a djū n lī sa e wa da dji k'a djū yac 'e'  
I was looking again. Nothing to me appeared. Again with snow  
mūk k'e mūl lō tc'e nī la dji k'e dje' nī tō ye dje' xas 'ī  
on it its end I put. Up I put it, up I raised it,
- 16 ġwa k'ū la ūs dji da' k'a djū a de t'ōk k'a djū ū dji te l'a  
where I think is right again I shot. Again same side it ran.  
ġwa mūk k'e de ya wūt dūn ne kac ye' ōn tce wōs dji  
Now after it I went. There was something dark What it is I thought.
- 18 de ġac ī nī dī 'ō sa gūs tō ye ōn tc'e kūc dji kwa sa ġac tō  
The black I took up. I put it in my mouth. What is it I thought then  
I put it in my mouth.  
sūz za' nī 'ō xa līn lō' dūl ōn tc'e ġwa xūt da ze xai  
In my mouth I put it, finally blood it was. Then moose I killed

- kūc dji mūk k'e de ya yī da γūt nī 'a yū 'e wō da ġac  
I thought. After it I started. Ahead pine standing under it was dark,  
2 mūt ts'it de ya mūk ġa nī ya dūt tcin nī dī tō me as kis  
I went toward it. To it I came. Stick I took up. I stabbed it  
mūt tsī' yū ū e xōn dje ġwa ze xai kūc dji ġwa ai ye da  
its head under good. Now I killed it I thought. Now there  
4 ze xai  
I killed it.

## II

- a tūn ne a wō sī l'e yī de e djūt tce γī γel nī nī ye he  
Road we made. Ahead traps we carried (?).  
6 e djōt tce nī nac 'a la ce' yī de dez ya cūt daγ γa yī de  
Traps I was setting. My brother-in-law ahead started. My older brother  
ahead  
des ya e djōt tce nī 'q mūk k'e de ya yī de wō ne ts'ū za  
started. Trap I set. After them I started. Ahead by little creek  
8 sūt da dlō k'e nai ye zūγ γe mūk ġa nī ya ye γq a dīn dji  
was sitting. Laughing was killing him (?). To him I came. "Why  
you saying that?"  
e sī yī dī k'ain ta is t'e 'a' im ba yū le k'e na γī γī t'ac xōn-  
I asked. "Ahead look." Martin weasel too were fighting each other.  
Nevertheless  
10 tc'e γq im ba na wūt' mūt ts'ūl le wō' ai ye da' sī ke mūk-  
weasel is smart small although. There we sat. We looked at them.  
k'a nit ta ō wō tc'ō he is t'e a ze wō γail le k'a djū li k'e na-  
We will fire at them, martin we will kill, again they started to fight.  
12 γe t'ats la ce' a da dīn tc'e ye dji ta na γūt de l'a līn lō'  
My brother-in-law, "Fight hard," he said. They ran off. At last  
a djūn dlī zūs sī γin  
nothing we killed.

## III

- 14 in la dī xa cin la' cūn ne ac ke ac lī dō' cūn ne cac tc'i  
Once it happened to me. I boy when I was I to a bear  
e de la dji dīn dje ca k'e k'e sa ze kwa ca ġa nī la ca tce sō  
I was after. Behind me after me he was coming. Then beside me he came.  
My gun  
16 a djū a de djū ōn de xūl sīn la zq' ġwa na zō k'e ġwa hwe'  
not went off I threw it away. My hands only now I fled. Then  
ca bī ze' nī dī 'q ġwa nez tō yū e nac l'ic ma tūs na dūc-  
my knife I took out. Then a leaning tree under I ran over it I jumped.  
18 l'ic gwa' a dīn ne djū se 'i' in t'a mūt tūc da sī l'a xa tc'e lq-  
Then he himself too he did it. Toward each other over we jumped.  
He struck out with his fore-legs,  
da dēs tc'itc a tc'it dō' bec me k'a ōn lī a t'i ma tcō' nī la  
already knife two edged was it was I disemboweled him.

## IV

- in la tc'i ne 'ai tce sō ai yi 'e dle ji me da γe lin za' ōñ ke-  
Single barrel gun with that grizzly his den dogs two
- 2 tc'e yō ya tc'itc xa se tc'e sō tce sō a djū a de tcū za se ō  
were barking. He ran out after them. Gun not would go off. Gun-cap  
xō na zūts ai yi 'e wōn lō dje<sup>e</sup> se de sō gwa hwe<sup>e</sup> a za<sup>e</sup> se 'ō  
came off. Then many places he chased me. Then cap
- 4 mī lin nī at' gō tc'e a dje t'ōk' mūn ne ts'ūn ne<sup>e</sup> lī tc'ō e' dō  
I bit together, then it went off. Its backbone was broken. Then  
da gin le 'e me tsī ya γi tc'ō ca ne dū we tce sō me tce le  
when I loaded (?) its head I smashed. For me was not gun bad.
- 6 a da la tc'e mūt ts'ū nī t'ōk  
Hard time its back I shot.

## V

- xa l'i dō' lin za a he<sup>e</sup> it da jē ya xūt da k'e nī ya lin za  
Early morning dogs with I went. Moose I went after. Dogs
- 8 yi k'e de de ya yō ya tc'itc in la dī na zūt lī za na dūz yets'  
after it went. They barked after him. One place it stood. Dogs it ran after.  
mūt tc'it de ya lin za des sō cūt tc'it de l'a ca<sup>e</sup> a ha<sup>e</sup> k'e i l'a  
I went toward it. Dogs it ran after. It ran after me. My snowshoes it stepped -  
on.
- 10 tces ō nūt dō i tcūt yū ne t'ōk mūt dje<sup>e</sup> na zūt sūn xwa e he<sup>e</sup>  
Gun its end I held. I shot it. Its heart I heard beat so close  
yi i ts'ūt ta des l'a ca a ha<sup>e</sup> me dī ets mūt tc'a dje<sup>e</sup> 'a' ma-  
it fell. It jumped off. My snowshoe I took off; its leg snowshoe it was -  
sticking in
- 12 da 'q i dlō we ya γi dats ō dec ya ca kwē na na ja  
After that I skinned it. I went home. My tipi I came back to.

## VI

- sūn ne dī ne sūk k'e γin le a tai a cī le γin le xa k'ai  
I this person after me was all my youngest brothers were buffalo
- 14 na dū we a dū we da wa t'i set se dō a tai xa k'ai na dū we  
none not we knew. Before my time all buffalo were gone.  
dji zil i sō ōn lī it dī a da wōs t'i lin tcūk na lō e dī sūt sī dō  
Elk all were, those I knew. Horses many here before my time
- 16 na lō gō dō<sup>e</sup> sūn ne ac lī dī dūt tcin na lō gū dō<sup>e</sup> sūn ne  
many at that time I I was. These trees many then I  
as lī dī dat tcin na ts'ūt hī i zō' ōn lī dī nūn gō dō<sup>e</sup> a dū  
I was. This tree small only it was this earth then not
- 18 a da wōs t'i  
I knew.

## VII

- xût da ze xai ai yī ka kwon de si k'ōn ac ke gū i le in-  
Moose I killed for that fire we built. Boys we were, six
- 2 tcī ta dji i dūs si ts'ī e it da in t'ī zō xût da a xût ta nō-  
we were sitting. We were eating, suddenly moose among us ran.  
γût l'a li t'a din da cit te'i gwa djōn dje da tcin me a di te'e zi  
(?) we were sitting. Then here stick for roasting meat
- 4 gwa ya dō ne ta γût de gūz ai yī da tcin nī 'a djō' ma yīn kai  
then across it ran. That stick standing here stuck through him.  
djō' dje xain 'a' k'a la zō' yī ze xai ma te'a ta da si l'ai ai yī  
Here it stuck out. Nearly I killed it. From it we ran away that one
- 6 djū' ze xai  
too I killed.

## VIII

- lin tcōk ga si ke yū dji xa k'ai γût dail ta da ci l'a da tcin  
Beside a horse we sat. Over there buffalo was coming we ran away. Tree
- 8 i yū e nes tin cūn ne gwa dūn ne yī k'e γût l'el gwa ye k'e  
under I lay, I. Then man behind it was running. Then behind it  
γū lel djin dje ze xai xa k'i  
he was running, four he killed buffalo.

## IX

- 10 cac dle je kwe cūt da xa yī de sō xai γait la yū ne t'ōk  
Bear, grizzly, in (?) I chased him out. He jumped out. I shot him.  
gī gō ne k'e ne tcō a ye yī te'i yū ne t'ōk ya i ts'ūt  
His fore-leg I broke. That I shot down. He fell down.

## DISPERSION OF THE TRIBES.—Dunivegan Dialect.

- 12 te'e gū e t'ō' hī' ta sūl lūts ai yī dūn ne me t'ō yīn lī  
Woman, arrows, dog urinated on. That man his arrows they were  
hī ye ta sūl lūts mūt di ūs di he mūt tcit le sūn ne se t'ō k'ūl-  
dog urinated on. I will clean. His younger brother I, my arrows if you did -  
that to
- 14 la lai de<sup>e</sup> dai sais (da sai wa zi li) se dō<sup>e</sup> k'ūl la lai de<sup>e</sup> dai sais cō  
how soon (?) me "if you did that how soon  
ya a wōn ts'ī dūs i mūl le<sup>e</sup> yī lī i la lī a yī ma tcit le mī la lī  
you would fall over." His dog it is he is there, that his younger -  
brother his dog.

mes tɿ' k'e de sũk' a yĩ lĩn za yũ nĩ t'õk ye ze xai ĩ dũ we tc'ĩ  
Bow he took. That dog he shot. He killed it. After that

- 2 nĩ gĩn del ła ɣa kɔ' a tai dũn ne ɛ ze xai ĩ dũ we tc'ĩ da xũn ne  
they got up. They began killing each other. All men killed each other. After -  
that some

ta de xũs a yĩ la me ts'ũɣ ɣa ũs l'ũ ĩ la tũn te dji de xũs  
fled in different directions. Those his hair braided those far fled.



BEAVER DIALECT.

By PLINY EARLE GODDARD.





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## INTRODUCTION.

Of all the Athapascan languages of the north that of the Beaver Indians has been most neglected. Father Petitot was not among them himself nor did he include material from them in his great work on the northern Athapascan. Father Morice's personal contact with the Indians has been chiefly west of the Rocky Mountains and therefore he has not been able to furnish examples from the language of the Beaver.

The text material on which the following grammatical sketch is based is somewhat wanting both in extent and quality, but it is, however, sufficient to furnish the main characteristics of the Beaver dialect, both as to phonetics and morphology. While the lexical material is rather limited it is probable that the more important elements forming the nouns and verbs are represented.

Both the order and the form of treatment employed for the Chipewyan has in the main been retained to facilitate comparison. Citations of comparative material in special instances have been made to Chipewyan, Hupa, Kato, Jicarilla, and Navajo. When the citation has the form of double numerals, the works referred to are the published texts of these languages,<sup>1</sup> and the references are to the pages and lines. The citations with single numerals on the other hand refer to the grammatical sketches of the various languages.<sup>2</sup> There is much additional material for comparison in Petitot's large comparative grammar<sup>3</sup> and in Father Morice's various papers.<sup>4</sup>

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<sup>1</sup> Goddard, Pliny Earle, "Texts and Analysis of Cold Lake Dialect, Chipewyan." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. X, Parts I and II, 1912.

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<sup>2</sup> Goddard, Pliny Earle, "Texts and Analysis of Cold Lake Dialect, Chipewyan." *Anthro. Papers, Am. Mus. of Nat. Hist.*, Vol. X, Parts I and II, 1912.

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"Vocabulary of the Navaho Languages," Vol. I, II, Franciscan Fathers, Saint Michaels, Arizona, 1912.

<sup>3</sup> "Dictionnaire de la langue D  n  -Dindj  ," *Biblioth  que de linguistique et d'ethnographie am  ricaines*, Vol. II, 1876.

<sup>4</sup> Morice, A. G., "The Western D  n  , their Manners and Customs." *Proceedings of the Canadian Institute*, 3d ser., VII, 109-174. Toronto, 1890.

"The D  n   Languages." *Transactions of the Canadian Institute* I, 170-212. Toronto, 1891.

"The History of the Northern Interior of British Columbia," Toronto, 1904.

## PHONETICS.

The dialect of the Beaver stands off distinctly from the other Athapascan languages of the Mackenzie river drainage in the matter of one phonetic shift. In Beaver the sibilants *s* and *z* are found where in Chipewyan and the related dialects interdental continuants, *θ* and *ð*, appear. Since the sibilants appear to be the original sounds, being found in all other localities, there is this much evidence of Beaver relationship across the Rocky mountains rather than toward the north and east.

A very interesting oscillation takes place in Athapascan languages between the bilabial nasal *m* and a bilabial stop *b*. As far as material now at hand indicates the distribution is not one of geographical grouping. In Beaver both *m* and *b* appear. This is also true of Navajo but in that case *m* can usually be explained by the presence of *n* in close proximity which seems to have produced a nasal assimilation. It has not been possible to explain all such occurrences of *m* in Beaver. There is good reason to suppose that *b* is not original in Athapascan since both aspirated and glottally affected stops found in the other series are wanting in this. The original Athapascan sound probably was a continuant, either a nasal *m*, or a bilabial spirant such as is found among the Tena on the Yukon.

In many cases final *n* has produced a nasalization of the preceding vowel and has then disappeared. In the actual recording of the texts the same words or word parts appear sometimes with the final *n*, at other times with a final nasal vowel, and in still other instances with an oral vowel, both the nasalization and the nasal stop being lacking. It seems probable that the latter instances have resulted from faulty hearing during the transcription.

The vowel *a* when followed by *n* tends to become *o*. Comparison with other Athapascan dialects indicates that *a* was probably the original vowel. There are also a number of instances of *e* becoming *i* upon nasalization.

Considerable confusion exists in the texts between *a* and *e*. This may be due in some instances to a coloring of *a* in certain settings. For instance a demonstrative has been recorded as: *a yi*, *ai yi*, and *e yi*. The following *y* may have influenced the quality of the *a* in this instance. In general it is believed however that differences in vowel quality are traceable in some way to accent as will be seen below (page 507). There are regular shifts in verbal stems which seem only explainable as being due to accent, similar apparently to Indo-Germanic ablaut. All the variations in recording have been scrupulously maintained in the published text to make certain that any evidence of this sort should be preserved.

## MORPHOLOGY.

## NOUNS.

The Athapascan nouns fall into a number of classes, some of which appear to belong to an old period and are common to most of the dialects. These are the monosyllabic nouns and nouns with prefixes which are in themselves mostly monosyllabic. Other classes which consist of compounds have many nouns of more recent derivation.

## MONOSYLLABIC NOUNS.

- ‘a’, *snowshoes*, 380, 15.
- ca‘a xa’, *my snowshoes*, 332, 18.
- da ‘a xa’, *his own snowshoes*, 333, 2.
- ûl, *fir brush*, 392, 12.
- ya, *sky*, 301, 6.
- ya’, *head louse*.
- yas, *snow*, 328, 15.
- yac, 340, 2.
- yas k’e, *winter*, 303, 17. (Fig. 28.)
- ma’, *edge*, 302, 1.
- mai’, 338, 12.
- mił, *snares*, 357, 12.
- mił, *snares*, 303, 7. (Fig. 23.)
- ne mī le’, *your snares*, 357, 8.
- da mī le’, *his snare*, 303, 15. (Fig. 27.)
- nûn, *ground*, 332, 13.
- lî’, *dog*, 331, 1; 351, 9.<sup>1</sup>
- lî, *dog*, 396, 13.
- lî zi’, *proper dog*, 351, 10.
- ne le’, *your dog*, 351, 11.
- lât, *smoke*, 381, 13.
- ’ec, *grease*.
- ’ais, *grease*, 326, 11.
- i ’îc, *grease*, 326, 16.

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<sup>1</sup> P. 89.

- lec, *grease*, 329, 4.  
 ye P'e je<sup>ε</sup>, *its grease*, 304, 4. (Fig. 41.)  
 P'ōk', *grass, hay*, 392, 7.  
 P'ōk, 311, 9.  
 P'ō ke, 311, 8.  
 P'ūl, *lines, ropes*, 305, 7; 355, 6. (Fig. 77.)  
 P'ūl, 305, 7.  
 ne P'ū le, *your line*, 305, 13. (Fig. 83.)  
 zīs, *skin*, 305, 7. (Fig. 7.)  
 sainl, *hook*, 364, 14.  
 sōn<sup>ε</sup>, *breech cloth*, 354, 5.  
 sq, 368, 8.  
 sūn<sup>ε</sup>, *stars*.  
 ca', *sun, moon, month*.  
 ca', *sun*, 303, 16. (Figs. 32, 36.)  
 ca, *sun*, 301, 12; *moon*, 356, 3.  
 sa, *sun*, 302, 3.  
 sa P'q, *after sunset*, 385, 13.  
 sa P'q<sup>ε</sup> dje<sup>ε</sup>, *after month*, 391, 11.  
 cac, *bear*, 326, 14.  
 ce', *belt, sash* (the sort worn by Canadian French), D.<sup>1</sup>  
 cis, *mountain*, 359, 7.<sup>2</sup>  
 cis k'e, *on mountain*, 357, 10.  
 cic, *mountain*, 350, 9.  
 See xīs, below.  
 cōn, *old age*,<sup>3</sup> 349, 13.  
 cūz, *medicine lodge*, 354, 14.  
 γūt, *pine*, 368, 5.  
 xai, *spruce roots* (used in making birchbark vessels).  
 xail, *load*, 367, 11.  
 xail'ε, 334, 2.  
 da γūl le<sup>ε</sup>, *his sack*, 328, 2.  
 xal, *club*, 323, 16.  
 ya γa le<sup>ε</sup>, *his club*, 327, 18.  
 xas, *crooked knife*, Ft. St. J.<sup>4</sup>  
 xīs, *mountain*, 302, 6.

<sup>1</sup> Dunvegan.

<sup>2</sup> The initial sound of this word is a prepalatal surd spirant sometimes heard c and sometimes x, and in one setting γ, the prepalatal sonant spirant

<sup>3</sup> As an abstraction, or perhaps personified, see būl, *sleep*.

<sup>4</sup> Ft. St. John.

- xic, *mountain*, 301, 15.  
 See cis, above.  
 xon, *fire*, 315, 10.  
 See kon<sup>ε</sup>, below.  
 xwōs, *rose bush*, Ft. St. J.  
 xōs, *rose bush*, D.  
 būl, *sleep*, 359, 6.  
 bail 'e', *with sleep*, 342, 15.  
 bes, *knife*, 380, 14.  
 bec, *knife*, 394, 19.  
 bic k'e, *on knife*, 386, 11.  
 da bī ze<sup>ε</sup>, *her knife*, 305, 9. (Fig. 72.)  
 dī', a generic term for birds raised in broods.  
 dī', *partridges*, 358, 10.  
 dī, *partridge*, 350, 17.  
 dɔ<sup>ε</sup>, *hunger, famine*.<sup>1</sup>  
 dɔ<sup>ε</sup>, *famine*, 317, 7.  
 dōn<sup>ε</sup>, *famine*, 324, 6.  
 dɔ 'e', *with hunger*, 392, 11.  
 dɔ', *hunger*, 353, 13.  
 dɔ, *spring*.  
 dɔ 'e', *in the spring*, 351, 3.  
 dûl, *blood*, 393, 19.  
 dûl 'e', *with blood*, 340, 2.  
 da le, *blood*, 368, 1.  
 ût da le, *his own blood*, 368, 2.  
 dū, *island*.  
 dū k'e, *on an island*, 388, 6.  
 dzins, *hook*, 357, 14.  
 dzɪns e', *with hook*, 363, 19.  
 dzin ze, *by the hook*, 357, 14.  
 dzīs ze, *by hook*, 357, 2.  
 dje', *pitch*, 309, 8.  
 tac, *arrows*, 334, 4.  
 tac 'e', *with arrows*, 390, 8.  
 tac 'e he', *with arrows*, 324, 15.  
 ta sī, *arrow*, 315, 15.  
 tûc 'e', *with arrows*, 390, 11.  
 et da tas se<sup>ε</sup>, *his arrow*, 304, 15. (Fig. 59.)  
 gū tac e, *his arrows*, 319, 7.  
 tū, *lake, water*, 301, 2, 6. (Fig. 137.)

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<sup>1</sup> Compare this word with cōn, *old age*, and būl, *sleep, steepness*.

- tū, *snow*, 353, 8.  
 tūs, *crutches*.  
     ma tī ze<sup>ε</sup>, *his crutches*, Ft. St. J.  
 t'a, *feathers*, 308, 6. (Fig. 149.)  
     dī t'a, *his feather*, 324, 18.  
 t'ec, *coal*.  
 tsa<sup>ε</sup>, *dish*, Ft. St. J.  
 tse<sup>ε</sup>, *stones*, 392, 7.  
     tsī 'e, *with stones*, 307, 7. (Fig. 151.)  
 tsinl, *axe*, 380, 14.  
 tsûn<sup>ε</sup>, *meat*, 312, 14.  
 ts'al, *moss* (from swamp), D.  
 ts'e<sup>ε</sup>, *sinew*, 308, 12.  
 ts'i<sup>ε</sup>, *mosquitoes*, 356, 9.  
 tca<sup>ε</sup>, *beaver*, 311, 15.  
     tsa<sup>ε</sup>, *beaver*, 323, 15.  
 tcîtc, *ducks*.  
 teq', *rain*, 305, 21.  
 tcûtc, *wood, firewood*, 313, 11.  
     tcût, *wood*, 368, 17.  
 tewā, *birds*, 341, 5.  
     tewā e cī, *birds it was*, 341, 10.  
 te'ôs, *fine feathers*, D.  
     me tcōc ye<sup>ε</sup>, *his feathers*, 322, 8.  
 ġa<sup>ε</sup>, *rabbits*, 357, 13.  
 ke, *moccasin, footprint, track*.  
     ke, *moccasins*, 304, 12. (Fig. 55.)  
     ke, *track*, 393, 1.  
 kī<sup>ε</sup>, *food*, 350, 6.  
     kī<sup>ε</sup>, 374, 13.  
     kīn<sup>ε</sup>, 381, 1.  
 kon<sup>ε</sup>, *fire*, 315, 14.  
     kōn γa, *by the fire*, 323, 14.  
     kwōn, *fire*, 318, 17.  
 k'a, *fat*, 314, 5.  
 k'i<sup>ε</sup>, *saskatoon*, 307, 7. (Fig. 119.)  
 k'ôs, *cloud*.  
 k'ûs, *alder*.  
 kwē, *lodge, tipi, camp, cage*.  
     kwē, *camp*, 303, 20.  
     kwā, *the cage*, 322, 1.  
 k'ût, *willows*, 323, 12.



## NOUNS WITH PREFIXES.

There are two main classes of nouns of such intimate relation to the individual that they do not occur without a possessive prefix or as a member of a possessive compound. These are mainly parts of the body and terms of relationship.

## Parts of the Body, including Articles of Intimate Possession.

-ye, *name*.

ū ye, *his name*, 303, 1; 355, 9.

-ye, *a joint* (?).

cūt ts'ūn ye, *my knees*, Ft. St. J.

ca ġwō n ye, *my elbow*, Ft. St. J.

-ye da<sup>ε</sup>, *lips*.

ca ye da<sup>ε</sup>, *my lips*, Ft. St. J.

cai ye da, *my chin*, V.<sup>1</sup>

-wō<sup>ε</sup>, *teeth*.

ma wō<sup>ε</sup>, *his teeth*, 349, 1.

ca wō<sup>ε</sup>, *my teeth*, 349, 9.

tca γō<sup>ε</sup>, *beaver teeth*, 392, 4.

-wō ne, *shoulder*.

tca wō ne, *beaver shoulder*, 365, 13.

-wōs, *thigh*, upper portion of hind leg of an animal.

ca wōs, *my thigh*, V.

ma wōs, *its hind leg*, D.

-ne ts'ūn ne<sup>ε</sup>, *backbone*:

mūn ne ts'ūn ne<sup>ε</sup>, *its backbone*, 395, 4.

xa k'ai ne ts'ūn ne, *buffalo backbone*, 330, 6.

et ts'ūn ne, *bones* (detached) 336, 5.

-nī<sup>ε</sup>, *face*.

ye nī<sup>ε</sup>, *their faces*, 371, 7.

ca nī<sup>ε</sup>, *my face*, V.

-n wō<sup>ε</sup>, *nose*.

yin wō<sup>ε</sup>, *their noses*, 315, 18.

mī wō<sup>ε</sup>, *his nose*, 368, 1.

mī wō<sup>ε</sup>, *its nose*, Ft. St. J.

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<sup>1</sup> Vermillion.

cín wq, *my nose*, Ft. St. J.  
me wq̄n tc'í de, *their nose veins*, 336, 6.

-n la<sup>ε</sup>, *hand, forefoot*.  
cín la<sup>ε</sup>, *my hand*, V.  
sín la, *my hands*, 394, 16.  
mī la<sup>ε</sup>, *its forepaw (of dog)*, D.  
da nī ī la<sup>ε</sup> 'e', *with people's hands*, 392, 9.

-l'a, *palm of hand, sole of foot*.  
me l'a, *his palm*, V.  
mûk ke' l'e hī, *sole of dog's foot*, Ft. St. J.

-za<sup>ε</sup>, *mouth*.  
ca za<sup>ε</sup>, *my mouth*, V.  
sûz za<sup>ε</sup>, *in my mouth*, 393, 19.  
me zâ<sup>ε</sup>, *her mouth*, 362, 12.  
ye sôn wô tc'î<sup>ε</sup>, *from his mouth*, 383, 6.

-ze, *mouth*.  
me ze k'e, (on) *his mouth*, 321, 3.  
yī ze yī ye, *in his mouth*, 310, 11. (Fig. 190.)

-ze ge<sup>ε</sup>, *throat*.  
ma ze ge<sup>ε</sup>, *its throat*, D.

-zis, *skin*.  
me zis, *its skin*, 322, 13.

-zût', *liver*.  
a zût', *liver*, 352, 2.  
ma zût', *its liver*, D.

-jī, *body*.  
ma jī t'a, *in their bodies*, 306, 18.  
me jī, *her body*, 334, 16.  
Cf. Navajo, cī yí'.

-jī, *second stomach of ruminants (?)*  
ye<sup>ε</sup> jī t'a, *in its stomach*, 333, 15.

γa<sup>ε</sup>, *hair, fur*.  
ya γa<sup>ε</sup>, *his hair (of animal)* 309, 3.  
dâ ne tsī γa<sup>ε</sup>, *people's head hair*, 392, 19.  
a γa, *hairs*, 311, 3.

- bat, -bût', *belly, stomach.*  
 me bat, *his belly*, 333, 14.  
 sa bût', *my belly*, 310, 9. (Fig. 169.)  
 ma bût, *her belly*, 321, 16.  
 ma bût', *its belly*, D.  
 da ne bût t'a, *in people's stomachs*, 392, 12.
- da ɣe, *den.*  
 me da ɣe, *his den*, 395, 1.
- dai<sup>ε</sup>, *eye.*  
 na dai<sup>ε</sup>, *your eyes*, 314, 16.  
 mût dai, *his eyes*, 371, 2.  
 cût dai<sup>ε</sup>, *my eye*, Ft. St. J.
- da ɣa<sup>ε</sup>, *mustache, beard.*  
 ma da ɣa<sup>ε</sup>, *its (cat's) mustache*, D.  
 mût dō ɣa<sup>ε</sup>, *its (dog's) mustache*, Ft. St. J.
- de<sup>ε</sup>, *horn.*  
 xat da de<sup>ε</sup> e', *with moose horn*, 366, 10.
- dī<sup>ε</sup>, *food.*  
 ma dī<sup>ε</sup>, *their food*, 358, 10.
- dje<sup>ε</sup>, *heart.*  
 mût dje<sup>ε</sup>, *its heart*, 395, 10.  
 ca dje<sup>ε</sup>, *my heart*, V.
- djō', *chest, trunk of body.*  
 me' djō', *her chest*, 334, 13.  
 ca djō', *my breast*, Ft. St. J.
- t'a, *fold of a blanket, sack, pocket.*  
 bût t'a, *his blanket*, 313, 18.  
 de t'a, *his sack*, 361, 13.
- t'ai, *wings.*  
 bût t'ai, *their wings*, 337, 4.  
 See t'a, *feather.*
- t'ō, *leaf.*  
 ût t'ō, *leaves*, 308, 19.  
 'a t'ō le', *summer, "leaves are," V.*
- tsī<sup>ε</sup>, *head.*  
 dūn ne tsī<sup>ε</sup>, *man's head*, 363, 1.

- bût tsī<sup>ε</sup>, *his head*, 338, 12.  
 ût sī<sup>ε</sup>, *head (detached)* 342, 2.  
 dût sī<sup>ε</sup>, *their heads (of arrows)* 313, 15.  
 be zī tsī<sup>ε</sup>, *owl head*, 342, 1.
- tsûn<sup>ε</sup>, *flesh, meat*.  
 ût tsûn<sup>ε</sup>, *meat*, 317, 13.  
 bût tsûn<sup>ε</sup>, *his flesh*, 378, 11.  
 mût tsûn, *his flesh*, 356, 1.
- tsū dī, *tongue*.  
 et tsū dī la<sup>ε</sup>, *end of tongue*, 351, 14.  
 ca tsū dī, *my tongue*, V.  
 ma tcū dī, *its tongue*, D.
- tsût, (?).  
 yet sût t'a, *below the shoulder*, 309, 2.
- ts'û, *back* (?).  
 mût ts'û, *its back*, 395, 6.
- ts'ûn ne<sup>ε</sup>, *bone*.  
 ma ts'ûn ne<sup>ε</sup>, *her bones*, 356, 13.  
 ye ts'ûn ne ta, *among his bones*, 372, 9.  
 tsī<sup>ε</sup> ts'ûn nai, *skull*, 310, 10. (Fig. 178.)  
 mûn ne ts'ûn ne<sup>ε</sup>, *its backbone*, 395, 4.
- ts'ûn ne<sup>ε</sup>, *leg* (probably bone, cf. similar use of German *Bein*).  
 ca ts'ûn ne<sup>ε</sup>, *my leg*, V.
- tca de, *leg*.<sup>1</sup>  
 See also -ts'ûn ne<sup>ε</sup>.  
 dût tca de <sup>ε</sup>e, *with his legs*, 361, 16.  
 mût tc'a dje<sup>ε</sup>, *its leg*, 395, 11.
- tce<sup>ε</sup>, *tail*.  
 ma tce<sup>ε</sup>, *their (beaver) tails*, 324, 4.  
 mût tce<sup>ε</sup>, *its (dog) tail*, Ft. St. J.
- tcōñ ge<sup>ε</sup>, *ribs*.  
 ma tcōñ ge<sup>ε</sup>, *its ribs*, D.  
 ye tcq ye, *his ribs*, 352, 6.  
 e tcōn ts'ûn ne, *rib bones*, 336, 9.

<sup>1</sup> Almost certainly misrecorded for -djat, -dja de.

-tcûg ge<sup>ε</sup>, *ear*.

ca tcûg ge<sup>ε</sup>, *my ear*, V.

mût tcûg ge<sup>ε</sup>, *its ears*, Ft. St. J.

me tce ge<sup>ε</sup>, *its ear*, D.

gī tcū ya<sup>ε</sup>, *their ears*, 383, 11.

Also, cût djûg ge<sup>ε</sup>, *my ear*, Ft. St. J.

ya djī e, *his ear*, 302, 8.

-tc'ûs dī le<sup>ε</sup>, *mesentery* (?).

tca tc'ûs dī le<sup>ε</sup>, *beaver mesentery*, 312, 17.

-gō ne<sup>ε</sup>, *upper arm, shoulder, foreleg*.

ca gō ne<sup>ε</sup>, *my arm*, V.

mûk gwon ne<sup>ε</sup>, *its (dog's) upper foreleg*, Ft. St. J.

gī gō ne, *his foreleg*, 396, 11.

-gō ne<sup>ε</sup>, *nail*.

cin la gō ne<sup>ε</sup>, *my finger nail*, V.

cī la gō ne<sup>ε</sup>, *my finger nail*, V.

mī la gō ne, *its nails*, D.

cin la gwon ne t'a, *in my finger nails*, 344, 11.

-kai *skin* (?)

ye kai, *her skin*, 370, 15.

-ke<sup>ε</sup>, *foot, moccasin, track*.

ye ke<sup>ε</sup>, *his foot*, 382, 1.

dûn ne ke<sup>ε</sup>, *man's moccasins*, 304, 8. (Fig. 46.)

dûn ne ke, *person's tracks*, 333, 3.

-kin<sup>ε</sup>, -kī<sup>ε</sup>, -kī', *house, lodge of beaver*.

tca<sup>ε</sup> kin<sup>ε</sup>, *beaver house*, 374, 8.

me kī<sup>ε</sup>, *beaver house*, 370, 4.

e kī', *lodge*, 381, 12.

-k'a, *fat*.

a k'a, *fat*, 380, 3.

xa k'i k'a, *buffalo fat*, 313, 18.

-k'a sī, *throat*.

ma k'a sī, *his throat*, 347, 14.

mûk k'a je<sup>ε</sup>, *its throat*, Ft. St. J.

ye k'a ce<sup>ε</sup> k'e, *on his throat*, 348, 1.

-k'ōs, *neck*.

me' k'ōs, *her neck*, 334, 16.

ye k'ōs, *their necks*, 343, 17.

Terms of Relationship.

-ma, *mother.*

ġū ma, *his mother.*

ma, *his mother*, 306, 5. (Fig. 91.)

nōn, *your mother*, 332, 3.

nō', *your mother*, 305, 20. (Fig. 85.)

-na, *vocative.*

an na, *mother*, 382, 14.

ūn na, *mother*, 306, 1.

ūn nai, *mother*, 354, 2.

-na djī ne, *relatives,*

nūn na djī ne, *your relatives*, 302, 15. (Fig. 2.)

lē na djī ne, *friends of each other*, 347, 9.

-la ce', *brother-in-law.*

me la ce' yū, *his brothers-in-law too*, 360, 3.

mūt la ce, *his brothers-in-law*, 337, 11.

me' la je, *his brother-in-law*, 357, 7.

ne l'a je, *your brother-in-law*, 342, 1.

la ce', *my brother-in-law*, 394, 6.

-la', *vocative.*

la', *brother-in-law*, 370, 10.

la, *brother-in-law*, 329, 14.

-ze, *uncle, nephew, (reciprocal).*

se ze, *my uncle*, 328, 12.

sis ze, *my uncle*, 327, 1.

ca ze 'i 'i, *my former nephews*, 329, 3.

ne ze, *your uncle*, 328, 10.

-ze' e me, *nephew.*

mai ze' e me, *her nephews*, 312, 6.

-zī, *son-in-law.*

ca zī, *my son-in-law*, 341, 4.

ma zī, *his son-in-law*, 341, 17.

See -jī.

-se, *uncle.*

nai se, *your uncle*, 325, 14.

See -ze.

-jī, *son-in-law*.

ca jī, *my son-in-law*, 309, 15.

ma' jī tc'i', *to her son-in-law*, 367, 5.

ma jī, *his son-in-law*, 375, 3, 9.

See -zī.

-caī, -ca, -ca', *grandchild*.<sup>1</sup>

a caī, *grandchild*, 308, 8. (Fig. 151.)

û caī', *grandchild*, 306, 16. (Figs. 108, 113.)

a ca, *my grandchild*, 304, 2.

e caī', *grandchild*, 369, 11.

-γa, *friend* (?).

a γa, *my friend*, 387, 3.

xwōn ne, xō ne, *brother*, 1st person only.

xwōn ne, *my brother*, 328, 16.

xō na, *my brother*, 302, 17. (Fig. 8.)

xō ne, *my brother*, 327, 6.

xwōn na', *brother*, 343, 10.

hwa 'e, *brother*, 327, 12.

-be' *aunt*.

na be' yū, *your aunt*, 326, 14.

-detc, -dī e tce', *sister*.

ûs detc, *my sister*, 302, 15. (Fig. 2.)

ne dī e tce', *your sister*, 361, 10.

ûs dī etc, *my sister*, 301, 8.

as de dji, *my sister*, 301, 9.

-dûγ γa, *older brother*.

ī lō dûγ γa ī ī, *brothers of each other*, 310, 18. (Fig. 175.)

nō dûγ γa, *your older brothers*, 327, 1.

nō dûγ γe, *your brother*, 302, 18. (Fig. 5.)

cût day γa, *my older brother*, 394, 6.

lō da γa, *brothers* (of each other) 381, 8.

hū dûγ γū, *brothers*, 301, 1.

nō dûγ γa ne, *your brothers*, 326, 5.

See xō na, *my brother*, 302, 17. (Fig. 8.)

-ta', *father*.

ma ta', *her father*, 323, 9.

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<sup>1</sup> Was only recorded as vocative.

- na ta' tc'i', *to your father*, 309, 5.  
 bût ta', *his father*.
- te 'a', tî 'a', *vocative*.  
 te 'a', *father*, 328, 17.  
 tî 'a', *father*, 328, 8.  
 tî a, *father*, 326, 1; 382, 14.
- tū e, tū we, *daughter*.  
 me tū e, *his daughter*, 321, 14.  
 me tū we, *his daughter*, 360, 14.  
 mût tū e ke, *his daughters*, 309, 14.
- tca', -tce', *grandfather*.  
 mût tca', *his grandfather*, 314, 5.  
 dût tca γa, *for his grandfather*, 313, 19.  
 bût tce' tc'i', *to his grandfather*, 386, 7.
- ca, -ca, -ce, *vocative*.  
 a ca, *grandfather*, 313, 19.  
 a ca, *grandfather*, 318, 3.  
 e ca, *grandfather*, 320, 9.  
 a ce, *grandfather*, 319, 14.  
 'e ce', *my grandfather*, 321, 4.
- tce', *father-in-law*.  
 ma tce', *his father-in-law*, 375, 8.  
 bût tce', *his father-in-law*, 341, 9.  
 me tce', *his father-in-law*, 342, 2.  
 me tca', *his father-in-law*, 386, 17.
- tcil le, -tc'il le, *younger brother*.  
 dût tcil le, *her younger brother*, 324, 2.  
 me tc'il le, *the younger brother*, 328, 15.  
 me tc'il lū, (from me tc'il le yū) *his younger brothers*, 340, 15.  
 mût tcil le i', *his younger brother*, 310, 16. (Fig. 173.)
- cī le, 1st person.  
 a cī le, *my youngest brothers*, 395, 13.  
 e cit le, *younger brother*, 365, 4.
- tcōn, -tco, *mother-in-law*.  
 me tcōn, *his mother-in-law*, 367, 4.  
 me tcūn, *his mother-in-law*, 367, 6.



ne teq, *your mother-in-law*, 341, 17.

me' te'q, *his mother-in-law*, 375, 3.

-cqn<sup>ε</sup>, vocative.

e cqn<sup>ε</sup>, *mother-in-law*, 367, 11.

-tcū 'a, -tewε<sup>ε</sup>, *child, son*.

cūt tcū 'a, *my boy*, 327, 1.

me tcū ε<sup>ε</sup> cōn, *his child probably*, 369, 12.

ca tcū we, *my child*, 360, 15.

sa tewε<sup>ε</sup>, *my son*, 350, 5.

ma tewε<sup>ε</sup>, *her child*, 391, 4.

cūt tc'ū a, *my son*, 358, 4.

-tcwū, -tcū a, *grandmother*.

mūt tcwū, *his grandmother*, 317, 16.

mūt tcwā ī, *his grandmother*, 316, 6.

mūt tcū a, *his grandmother*, 308, 13.

mūt tcū a, *his grandmother*, 308, 8.

dūt tca ī, *his grandmother*, 307, 12. (Fig. 131.)

-cūn, -cōn, -cū, vocative.

ū cū'n, *grandmother*, 308, 14.

'a cqn<sup>ε</sup>, *my grandmother*, 319, 1.

a cū, *grandmother*, 307, 3. (Fig. 114.)

a sūn, *grandmother*, 305, 13. (Fig. 83.)

-tc'i ū a, *wife, husband* (?).

gū tc'i ū a, *their wives*, 382, 8.

dūt tc'i ū a, *his wife*, 310, 2. (Fig. 155.)

me' tc'i yū wā', *his wife*, 333, 9.

me tc'i ū a, *her husband*, 323, 5.

ma tc'i<sup>ε</sup> yū 'e, *her husband*, 356, 13.

me ts'i ū a, *his wife*, 308, 2. (Fig. 2.)

-ge<sup>ε</sup>, *partner, co-husband*.

me ge<sup>ε</sup>, *his partner*, 347, 16.

me ge<sup>ε</sup>, *his co-husband*, 366, 6.

me ge 'i 'i ts'i<sup>ε</sup>, *to his former partner*, 340, 13.

e ge, *my partner*, 366, 6.

## NOUNS WITH SUFFIXES.

A variety of suffixes are used with nouns. Some of these merely limit the nouns in a temporary manner as inflections by indicating number, gender, mode or tense; others are word forming suffixes making nouns of other parts of speech or of other nouns. Several of the suffixes are also used with verbs, especially those expressing mode and tense.

While nouns in general are singular or plural without any change in form, the names of classes of individuals, such as age classes, have a plural suffix.

-gū, -gū, -gō.

ec ke gū, *young men*, 326, 9; 378, 2.

mī ac kī gū, *his young men*, 390, 14.

mūs kī gū, *his children*, 351, 1.

kō le gū, *old people*, 383, 4.

ec ke gō, *young men*, 377, 9.

xō nū, *my brothers*, 329, 7.

me tc'il lū, *his younger brothers*, 340, 12, 15.

me la zū, *his brothers-in-law*, 360, 4.

lū dūγ yū, *brothers*, 301, 1.

-ye, may possibly be a plural suffix.

me ġe ye, *co-husbands*, 334, 14.

mūt tce yī', *his father-in-law*, 316, 5.

-ke, occurring but once, seems to be a plural suffix.

mūt tū e ke, *his daughters*, 309, 14.

-tc'e, suffix denoting feminine gender.

xat da tc'e, *cow moose*, 375, 8.

There are a few limiting and qualifying suffixes, adjective in nature but not in form.

-tī, -tī, superlative suffix, *very*.

da tcin tī γa, *by the large tree*, 341, 6.

dūn ne tī, *headman*, 365, 8.

dūn ne tī, (*grown*) *men*, 328, 7; 384, 16.

dūn nai tī, *headman*, 321, 13.

-zē, -ze, zī, *real, primitive* as opposed to *imaginary* or *introduced*.

dūn ne zē, *Beaver* (Indian), 379, 14; 338, 17; 339, 15; dūn ne, *person*.

xūt da ze, *real moose*, 342, 5.

h̄i zī<sup>ε</sup>, *proper dog*, 351, 10.

dūn ne zī<sup>ε</sup>, *Beaver*, 341, 8.

-tcōk', augmentative suffix, *large*.

xa k'ī tcōk', *large buffalo*, 308, 15.

te ka tce tcōk', *large frog*, 320, 11.

tū tcōk', *ocean*, 333, 10; tū, *lake, body of water*.

tse' tcōk', *large stones*, 354, 9.

h̄in tcōk' ḡa, *beside a horse*, 396, 7; h̄in, *a pet, domestic animal*.

A corresponding diminutive was not recognized in Beaver but an interpreter who rendered xa k'a, *young buffalo*, said it was phonetically different from xa k'ī<sup>ε</sup>, *buffalo*, indicating that a suffix has disappeared by contraction.

The two words listed below appear to begin with me-, *by means of, with*. It is probably accidental that more instances of names of instruments so constructed do not occur.

me' a zīl, *stone*, 308, 4.

me<sup>ε</sup> ka ke h̄i, *shovel*, 392, 3.

There are several modo-temporal suffixes frequently used with nouns.

-ī' ī, denotes that the object has actually ceased to exist or that the particular phase mentioned has terminated.

ya je ī' ī, *young one*, 322, 2.

me tc'ī ū ē ī' ī, *had been his wife*, 362, 3.

me kwā ī' ī, *his camp had been*, 329, 10.

ḡūt dje' ī' ī, *geese that were*, 389, 3.

dūn ne ī' ī, *man*, 338, 14; 342, 15.

tca<sup>ε</sup> ī' ī, *beaver that was*, 372, 14.

kō la ī' ī, *old man had been*, 349, 9.

-e cī, a modal suffix of present indicative force with an implied statement on the authority of the speaker.

ne jī ne e cī, *your songs*, 343, 11.

nō dūḡ ḡa e cī, *your brother you say*, 302, 17.

xūt da' e cī, *moose it was*, 341, 10.

ḡū ye t'ō e e cī, *their arrows*, 314, 3.

tc'it dū 'a cī, *children*, 382, 13.

-cōn, -cō, a modo-temporal suffix indicating a degree of doubt as to the statement of possession or relation implied in the composite substantive.

me tcū ē cōn, *his child probably*, 369, 12.

me tcū ɛ̃ cōn, *whose child*, 369, 12.

ma tc'ī yū 'e cɔ, *her husband*, 356, 10.

-le', -la, a suffix probably identical with the verbal stem, *to be*.

'at t'ɔ le', *summer*, "leaves are," 381, 6.

a tcū ne la, *stranger (is)*, 308, 2.

-lɔ, a suffix common in verbs is used to designate an act or fact as discovered from evidence observed.

me tcwɛ lɔ, *his boy*, 368, 16.

xa k'ī lɔ, *buffalo*, 317, 6.

Locative suffixes in some cases seem to form new nouns rather than transform substantives into temporary adverbial expressions.

da tcūn ta, *timber, forest*.

de tcin ta', *among the trees*, 375, 5.

dūn ne ta, *among the people*, 317, 9; 339, 11.

In one or two cases it is difficult to decide whether the second element of certain combinations is to be considered a noun or a locative suffix.

-lo, -lɔ, *the end*.

e dō wō lō, *the end*, 318, 9.

ī cī ne lō', *end of stump*, 304, 18.

ɛ̃ cī ne lō', *on the end of a stump*, 304, 16.

yet ye lō, *on the ends of his horns*, 308, 16.

ma lɔ, *its end*, 377, 8.

dī ġe lɔ, *land*, 373, 5.

dī ġe xō lō dɔ', *this world's end*, 355, 5.

tca' tca lɔ, *at the end of the beaver meat*, 374, 13.

tceɛ ɔ lō', *end of gun*, 393, 10.

-la', *end*.

et tsū dī la', *end of tongue*, 351, 14.

ɣūt la', *pine brush*, 368, 3.

-mai', *border, edge*.

ma mai', *its shore*, 301, 3.

da t'ɔl mai, *her nest's edge*, 306, 6. (Fig. 97.)

tū mai, *shore*, 333, 11.

kōn mai', *camp border*, 363, 6.

A suffix -hī, probably in origin an enclitic article, makes a noun of an adjective.

me' tc'e le hī, "mean the," *bad people*, 378, 1.  
 xais l'a hī, *the youngest*, 326, 5.  
 de ġac ī, *the black*, 393, 18.

-ne, a suffix meaning *person* used with demonstrative pronouns and adverbs.

a tca t'ī ne, *other people*, 362, 14.  
 et dū lī ne, *nobody*, 362, 8.  
 et ts'ūn ne, *a stranger*, 347, 2.  
 dī ne, *this person*, 395, 13.  
 djō ne', *these people*, 319, 2.  
 ta de na, *three persons*, 326, 4.  
 kū ya'in del 'i ne, *those who had come in*, 386, 9.  
 kwōn' t'e ne, *that kind of person*, 350, 12.

#### COMPOUND NOUNS.

The nouns compounded with other nouns fall into several categories.

The first noun names the possessor of the second. Compounds of this sort are quite numerous in Beaver. The Athapascan languages of the Pacific Coast and the south generally employ a pronoun with the second element, rendering it less immediately dependent on the first element.

an ne kwę, *mothers camp*, 382', 14.  
 xat da de' e', *with moose horn*, 366, 10.  
 xat da tsī', *moosehead*, 391, 10.  
 xa k'ai zis, *buffalo skin*, 330, 3.  
 xa k'ī ya', *buffalo hairs*, 316, 19.  
 tsa' zis, *beaver skins*, 330, 4.  
 ma tsī' ts'ūn ne, *her head bone*, 356, 9.  
 gō tsī' ya', *their head hair*, 371, 6.

The first noun qualifies the second by describing it, the idea of possession being slight or entirely wanting.

a ta xa tc'e 'ī, *store*, 390, 13.  
 a ta xa tc'e ī kwę, *trading house*, 390, 12.  
 e la tūn ne, *its hand trail*, 342, 11.  
 e zis nī ba lī, *skin tents*, 337, 14.  
 lūt sa ġa, *Smoky river*.  
 be zī na tū', *owl eye water*, 342, 3.  
 de cīn ne za ya, *Cree language*, 387, 7.  
 dūn nī nī' tc'ī, *man's face wind*, 373, 10.

- tsa γa, *beaver teeth*, 391, 15.  
 tsī djic, *stone mittens*, 309, 9.  
 tsī' kwe, *Ft. Vermilion*, "Red paint fort."  
 tca' i le', *beaver dam*, 301, 7.  
 tca tū, *beaver lake*, 312, 8.  
 ġa mīl, *rabbit snares*, 357, 11.  
 ġūt kwe<sup>1</sup> *pine house*, 390, 12.  
 ke l'ūl, *shoestring*, 326, 7.

Descriptive substantives are formed by a noun which names the object followed by an adjective which describes and limits the noun.

- es da dlōk, *grassy point*, 309, 16.  
 'es da tc'il e, *a sharp point*, 360, 8.  
 dūn ne tc'ūl la', *bad man*, 323, 3.  
 tse k'as, *perpendicular cliff*, 359, 7.  
 tse k'ac 'i 'i, *cliff had been*, 359, 9.

Certain complexes, treated and used as nouns, are really substantive clauses consisting of or containing a verb.

- e dai q', *for a door*, "it is across," 335, 17.  
 ye dai 'q e, *his door*, 336, 3.  
 γūt dai, *animal*, "that which is alive," 306, 5; 316, 15; 323, 2.  
 mūg γūt dai', *his animals*, 317, 12.  
 xa γūt dai, *that kind of a being*, 322, 15.  
 kwōn sūt dai, *a married man*, 366, 13.  
 a za' se 'ō, (gun) *cap*, "its mouth it is on," 395, 3.  
 in la tc'i ne 'ai, *single barrel*, "one projects" (?), 395, 1.  
 ye wō 'a, *his servants* (?); "ones sent" (?), 308, 16.  
 nez tō, *a leaning tree*, 394, 17.  
 nō de 'ōtc dī' *crossing place*; contains the verbal stem -'ōtc, *to travel*,  
 used of animals only, 376, 1.  
 ce dai ne 'q, *my equal*; has the appearance of a verb, 362, 8.  
 tses dī lī, *rapid*.

#### UNANALYZED NOUNS.

A large number of nouns consisting of two or more syllables and therefore presumably derived, do not readily yield to attempts to analyze them.

- a ma γai, *slave*, 370, 15.  
 a nō dze lī, *fence*, 370, 7.

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<sup>1</sup> In other places recorded as γūt kwe.

- a la<sup>ε</sup>, *canoe*, 332, 1; 333, 7; 338, 6; 376, 4; 390, 5.  
 e la<sup>ε</sup>, *canoe*, 332, 3; 338, 9.  
     me<sup>ε</sup> a lī<sup>ε</sup>, *his canoe*, 338, 9.  
 a zīl, *the scraper*, 307, 11. (Fig. 124.)  
 ac ka, *boy*, 318, 16; 320, 3.  
 a dje kai, *spear*, 354, 1.  
 a tca kai, *spears*, 326, 13.  
 a t'a, *young woman*, 323, 9.  
 a t'a zī', *leather*, 316, 3.  
 e le tce<sup>ε</sup> 'e', *with powder*, 390, 11.  
 es lī, *leggings*, 307, 7. (Fig. 115.)  
     mes le ġe<sup>ε</sup>, *his leggings*, 368, 2.  
 es tūn ne, *ice*, 337, 12; 357, 5.  
 es ġō ne, *with the hair on*, 330, 3.  
 es kai, *young man*, 337, 8.  
 es ke, *young men*, 310, 17. (Fig. 174.)  
 ex tcic ye', *porcupine*, 380, 18.  
 e da, *eagle*, 305, 15.  
 et da xa, *as a trade*, 346, 9.  
 'e' dī ye, *chisel*, 391, 16.  
 'ē dje<sup>ε</sup>, *small hill*.  
 'e' dji ce, *porcupine*, 358, 12.  
 e djūt tce, *traps*, 394, 5.  
 e t'a ī, *girl*, 360, 15.  
 'e t'a ze, *leather*, 348, 6.  
 e t'e de, *girl*, 359, 18.  
 e gai, *spoon*, 339, 8.  
 ī ye īl, *beaver dam*, 302, 5.  
 im ba, *weasel*, 394, 10.  
 īn dī, *minds*, 338, 5.  
 īn tc'ī, *wind*, 305, 20; 373, 10.  
 'īn tc'ī da, *orphan*, 351, 2.  
 īn ġe lū, *track*, 326, 18.  
 īn ke lū, *track*, 326, 7.  
 īn k'e lū k'e, *on the winter trail*, 391, 8.  
     mī k'e lū we, *their winter trail*, 371, 4.  
 ī le<sup>ε</sup>, *beaver dam*, 302, 1.  
     aīl k'e, *on the dam*, 302, 10.  
 is t'e 'a', *martin*, 394, 9.  
 ī de, *chisel*, 312, 9.  
 ūl la<sup>ε</sup>, *canoe*, 355, 10. See a la<sup>ε</sup>, and e la<sup>ε</sup>.

- ū sa<sup>ʔ</sup>, *pail*, 386, 18.  
 ūs tūn ne, *ice*, 323, 11.  
 ya ya ze, *young one*, 318, 4.  
 ya dje, *young ones*, 321, 18.  
 ye da, *eagle's*, 305, 12. (Fig. 82.)  
 yī se xe<sup>ʔ</sup>, *foxes*, 374, 16.  
 yī dɔ̃ ɿ, *white men*, 348, 4.  
 yū da tci, *jackfish*, 338, 13.  
 wes ðñ ǵa, *fireplace*, 313, 10.  
 wō dītc, *his story*, 376, 1.  
 wō dī tce, *story*, 355, 5.  
 wō t'ō tci, *pelican*, 310, 5.  
 mai ya tce, *calf*, 354, 1.  
 mais tca<sup>ʔ</sup>, *his bow*, 313, 13.  
 me wō dī tce, *his story*, 354, 13.  
 me zī, *owl*, 316, 13.  
 mes tɿ<sup>ʔ</sup>, *bow*, 397, 1.  
 mes tūn, *bow*, 324, 18.  
 me dī, *chief*, 363, 4.  
 me dji, *caribou*, 333, 14; 358, 6.  
 min ǵo, *lake*, 329, 11; 345, 3.  
 mǵ ǵe, *lake*, 327, 8.  
 mī dī, *the boss*, 390, 13.  
 mūt dai yī dje<sup>ʔ</sup>, *a bull*, 354, 3.  
 mūt dji, *caribou*, 305, 4, 7. (Figs. 68, 71.)  
 mūt tse, *sleigh*, 303, 18. (Fig. 29.)  
 mūt t'ō tci, *pelican*, 310, 9. (Fig. 167.)  
 nac ɿ, *fence*, 318, 11.  
 na ba hī, *war band*, 371, 2; *war party*, 363, 16.  
 na bī ʔe<sup>ʔ</sup>, *otter*, 339, 10.  
 na bī' e, *otters*, 339, 12; 340, 3.  
 na dū zī, *snakes*, 307, 5.  
 na djin ne, *relative*, 340, 6.  
 na tūn ne, *thunderbirds*, 321, 18; 322, 2.  
 na tūn ne, *thunder*, 373, 19.  
 na t'ūn ne, *goods*, 390, 7.  
 na tcūt dī, *rawhide*, 305, 9. (Fig. 80.)  
 na tc'ī, *wind*, 393, 5.  
 nī ba lī, *tent*, 361, 11.  
 nit do wɛ, *white people*, 390, 15; 391, 1.  
 nō da, *lynx*, 303, 18, 20.



- nō de, *birds*, 343, 9; 358, 10.  
 nō dū zī, *snakes*, 307, 8. (Fig. 137.)  
 nō dze lī, *fence*, 370, 6.  
 ʔe je, *she bear*, 326, 14.  
 lū ġe, *fish*, 306, 9.  
 ʔō gī, *grass*, 317, 2.  
 ze nī he<sup>ε</sup>, *day*, 318, 12.  
 ze tse<sup>ε</sup>, *carcass*, 368, 5.  
     me ze dze<sup>ε</sup>, *his body*, 389, 5.  
 sa tsī, *tipi poles*, 361, 12.  
 sa ġe, *river*, 306, 8.  
 sōn tī a k'a, *rat*, 384, 2.  
 ca ġe<sup>ε</sup>, *river*, 331, 5.  
 ɣa de, *sign*, 322, 4.  
 ɣūt dje<sup>ε</sup>, *geese*, 389, 1.  
 ɣūt tce, *geese*, 332, 1.  
 xai sis t'a, *in a sack*, 348, 7.  
 xa tūs la, *to the door*, 362, 10.  
 xat da', *moose*, 349, 16.  
 xa gō' ta, *bluff*, 393, 3.  
 xa k'ai, *buffalo*, 316, 18; 318, 10.  
 xa k'i, *buffalo*, 308, 17; 311, 12; 317, 10.  
 xō his, *dust*, 335, 10.  
 xō dlic, *ashes, mud*.  
 xūt ʔe, *at night*, 318, 2.  
 xūt da, *moose*, 316, 2.  
 bes zī, *owls*, 341, 13.  
 be dji, *caribou*, 376, 3; *deer*, 362, 16.  
 da ya je, *female with young*, 333, 3.  
 da ne, *people*, 376, 15.  
 da zō, *man*, 376, 14.  
 da cin ne, *Cree*, 331, 10.  
 da ts'e, *brush*, 392, 18.  
 da ts'ī, *brush*, 392, 17; *limbs*, 381, 11; *knots*, 337, 2; 343, 4.  
 da tcin, *trees*, 384, 10; *stick*, 396, 3.  
 des dle he, *squirrel*, 343, 1.  
 de dī hī, *sickness*, 348, 14.  
 de tcin, *tree*, 343, 5.  
 dī ġe<sup>ε</sup>, *world*, 302, 12.  
 dī ġe, *ground*, 305, 8. (Fig. 79.)  
 dū ye<sup>ε</sup>, *cache*, 368, 10; 375, 14.

- dūn ne, *man*, 384, 8; 301, 9. (Fig. 1.)  
 dūn ne', *people*, 350, 1.  
 dūs da, *snipes*, 310, 9. (Fig. 169.)  
 dūs dai, *birds*, 308, 16.  
 ī dūz dai, *snipes*, 310, 9. (Fig. 167.)  
 dūs de, *birds*, 308, 18.  
 dūt ye', *young buffaloes*, 382, 13.  
 dle je, *grizzly bear*, 309, 15.  
 dlū e, *mouse*, 309, 1.  
 dlū 'e, *mouse*, 303, 14. (Fig. 34.)  
 dze ne', *daytime*, 337, 1.  
 dje zīl, *elk*, 307, 13.  
 dji zīl, *elk*, 395, 15.  
 djūs dai, *snipes*, (?), 310, 7. (Fig. 176.)  
 ta wōn lū, *hail*, 305, 19. (Fig. 189.)  
 ta jōn ġe, *open place*, 325, 3.  
 ta jō ġe, *a glade*, 331, 3.  
 ta tcī, *a bird*, 361, 12.  
 tes ō', *guns*, 318, 10; 378, 10.  
 te ka tce, *frog*, 320, 14; 321, 3; 338, 2.  
 te k'ai', *muskrats*, 384, 5.  
 tī a tca', *black water bug*, 310, 10. (Fig. 178.)  
 tī sō', *gun*, 378, 6.  
 tūn ne, *trail*, 358, 8.  
     ūt tūn ne, *road*, 303, 6. (Fig. 20.)  
 tū zūl le, *soup*, 367, 12.  
 t'a l'e he, *mink*, 384, 9.  
 t'ōl te', *nest*, 305, 12. (Fig. 82.)  
 tsī a le, *pillow*, 315, 10.  
 tsī ya', *young moose*, 350, 4.  
 ts'it dō, *child*, 316, 18, 19.  
 ts'ūt de, *blanket*, 387, 7, 9.  
 tca k'a le', *white poplar*.  
 tces ō, *gun*, 395, 10, D.  
 tcī ye', *little moose*, 353, 8.  
 tcūs te 'e', *with snowshoes*, 377, 11.  
 tc'ain t'e, *supernatural doings*, 347, 12.  
 tc'e le γa, *creek*.  
 tc'e ġe, *woman*, 362, 4; 376, 16.  
 tc'e ġū, *woman*, 308, 3; 340, 5. (Fig. 136.)  
 tc'i a le', *pillow*, 315, 12.

tc'i ū a, *old woman*, 311, 4.

ī tc'i ū 'a, *old woman*, 305, 7. (Fig. 71.)

tc'i ya ze', *crow*, 336, 9.

tc'i ya je, *crow*, 335, 4.

tc'i yac i, *crow*, 335, 17.

tc'i yū ne', *wolf*, 351, 5.

tc'in dī, *medicine*, 314, 18.

tc'it dō, *child*, 351, 4.

tc'ō nai, *coyote*,

tc'ōn ne', *dung*, 367, 12.

tc'ū yū na, *wolves*, 318, 4.

tc'ū na', *wolves*, 315, 16.

tc'ū na, *wolves*, 315, 17.

tc'ū ne', *wolves*, 313, 19; *wolf*, 333, 12.

tc'ūl i, *cutbank*, 307, 13. (Fig. 139.)

tc'ūt de, *blanket*, 337, 7.

tc'ūt dō, *boy*, 318, 12.

gī ye, *pegs*, 355, 7.

gō ze, *jack pine*.

kas γa, branch of Paddle river coming from Caribou Mts. "Ptarmigan."

ka tcī, *comb*, 392, 18.

kō la, *old man*, 318, 3; 320, 3; 346, 9.

kū e he', *camp*, 302, 14.

k'ūs dū e, *dress*, 322, 14.

k'ūt dai', *willow*, 315, 15.

## PRONOUNS.

## PERSONAL PRONOUNS.

There are personal pronouns for the first and second persons, singular and plural. The pronouns in the third person are also demonstrative. The personal pronouns have a longer form when used independently and occur also with a suffix *-ne*. The form with the possessive and postposition is shorter or weaker and has the vowel influenced by the sounds which follow it.

First person, singular.

- sai, *I*, 316, 9.
- sûn ne, *I*, 395, 13.
- cai, *I*, 325, 8.
- caj, *I*, 354, 15.
- caj, *I*, 356, 6.
- caj, *me*, 339, 18.
- cajn, *I*, 328, 16.
- cain, *mine*, 370, 3.
- cûn ne, *I*, 394, 14.

ca-, sa-, se-, are the forms used as a possessive prefix and with postpositions making adverbial place and directional phrases.

- ca wō<sup>ε</sup>, *my teeth*, 349, 9.
- ca ze 'i 'i, *my former nephew*, 329, 3.
- ca zī, *my son-in-law*, 341, 4.
- sa bût', *my belly*, 310, 9.
- se ze, *my uncle*, 328, 12.
- ca yū e, *under me*, 317, 2.
- ca ġa, *beside me*, 394, 15.
- ca k'e, *after me*, 394, 15.
- ce tc'i<sup>ε</sup>, *to me*, 329, 17; 346, 3.
- ce ġa, *to me*, 336, 17.
- ce ke da, *behind me*, 381, 18.

A weakened form with the vowel *û* followed by a consonant determined by the following syllable occurs. In two cases where *n* follows, the vowel is probably nasalized.

- sîn la, *my hands*, 394, 16.
- cin wō<sup>ε</sup>, *my nose*, Ft. St. J.

- cín la ġwon ne t'a, *in my finger nails*, 344, 11.  
 cút daγ γa, *my older brother*, 394, 6.  
 cút teū 'a, *my boy*, 327, 1.  
 sūk k'e, *after me*, 395, 13.  
 cút da γa, *for me*, 301, 16; 371, 4.

Second person singular.

- nai, *you*, 329, 17; 346, 5.  
 na nī, *you*, 362, 9; 373, 13.  
 nī, *you*, 327, 15.  
 nūn e, *you*, 329, 17; 330, 1.  
 nūn nai, *you*, 320, 12.  
 nūn ne, *you*, 320, 10.  
 ne mī le', *your snares*, 357, 8.  
 na dūγ γa, *for you*, 302, 15.  
 ne te'i, *from you*, 336, 16.  
 ne k'e, *after you*, 338, 1.  
 nī ka ts'i, *to you*, 319, 18.  
 nī k'e, *on you*, 317, 17.

First person plural.

The expected form would be *na hī* or *nū xī*. The possessive form has *na xa* but other forms have the *n* missing.

- na xa ġūt dai, *our animals*, 314, 12.  
 na xūs ke ġe, *our children*, 310, 2.  
 na hī se a cī, *our uncle*, 326, 1.  
 a xa, *for us*, 328, 13; 343, 12.  
 a xat te'i', *after us*, 382, 9.  
 a xa t'a, *with us*, 369, 11.  
 a xa ġa' la, *by us*, 316, 2.  
 a xūt ta, *among us*, 339, 12; 396, 2.

Second person plural.

As is the case in some other Athapaskan languages the first and second persons of the plural are not differentiated in Beaver.

- 'a' xa, *you*, 341, 18.  
 na xai t'ō e, *your arrows*, 314, 10.  
 na xa γūt dai, *your animals*, 313, 16; 318, 1.  
 a xa, *for you*, 343, 14.  
 a xain ka', *after you*, 358, 16.  
 a xai dī', *without you*, 359, 2.

A reflexive pronoun occurs in Beaver, chiefly but not exclusively in the third person. The possessive forms are without the initial syllable *a*.

- a da ne*, *himself*, 364, 5.  
*at da*, *for herself*, 391, 9.  
*at dai*, *himself*, 304, 10. (Fig. 52.)  
*at dūn ne*, *he himself*, 318, 16.  
*\*at dūn nī*, *he*, 320, 17.  
*ūt dain*, *I myself*, 314, 11.  
*ūt dain*, *himself*, 313, 2.  
*ūt da ne'*, *he himself*, 352, 9.  
*\*ūt dūn ne*, *himself*, 338, 17; *but himself*, 359, 16.  
*da 'a xa'*, *his own snowshoes*, 333, 2.  
*da mī le'*, *his snare*, 303, 15. (Fig. 27.)  
*da bī ze'*, *her knife*, 305, 9. (Fig. 72.)  
*dī t'a*, *his feather*, 324, 18.  
*dūt l'ū le*, *her line*, 305, 14. (Fig. 94.)  
*dūt tca ī*, *his grandmother*, 307, 12. (Fig. 131.)  
*dūtē tcī zē'*, *her mitten*, 311, 5.  
*dūk ke'*, *his own moccasins*, 304, 13. (Fig. 60.)

#### DEMONSTRATIVE PRONOUNS.

For the third person demonstrative pronouns are generally employed. There is a complementary pair *ye-* and *me-* both with variations as to vowels due to following consonants. These seem to be used with some regularity in distinguishing the individuals involved in a narrative or dialogue. The principle on which the assignment of these is made is not apparent. It is not sex but may be rank.

- ma*, *for him*, 320, 8; *to them*, 329, 4.  
*ma tc'a*, *from it*, 396, 5.  
*me'*, *with*, 347, 6; 392, 2.  
*me da ɣa*, *for him*, 373, 12.  
*me tcq*, *between them*, 387, 7.  
*me t'a*, *near them*, 363, 9.  
*me ts'ī ū a*, *his wife*, 308, 2. (Fig. 142.)  
*me ɣa*, *for him*, 349, 2.  
*mīn ka*, *after them*, 317, 8.  
*mō'*, *for him*, 335, 16.  
*mō tc'ī*, *to him*, 333, 5.  
*mūt l'ī se'*, *its grease*, 304, 2. (Fig. 31.)

- mût dūg ġa, *for him*, 304, 1.  
 mût ts'ī<sup>ε</sup>, *to it*, 332, 9.  
 mūk ġa, *to it*, 394, 2.

Forms with *b* apparently varying phonetically with *m* appear.

- bet dji<sup>ε</sup>,<sup>1</sup> *from him*, 369, 10.  
 be te'ī<sup>ε</sup>, *to him*, 355, 1; *to her*, 376, 12.  
 be k'e', *after him*, 352, 14.  
 bût tc'ī<sup>ε</sup>, *to him*, 346, 5.  
 bûk ka, *beside it*, 378, 13.  
 ya, *for him*, 305, 9; 320, 8; *to him*, 304, 3. (Figs. 31, 78.)  
 ya l'q e, *behind her*, 314, 17.  
 ye l'e je<sup>ε</sup>, *its grease*, 304, 4. (Fig. 41.)  
 ye γa, *its hair*, 322, 14.  
 ye ta, *among them*, 307, 8. (Fig. 120.)  
 ye ts'ī<sup>ε</sup>, *toward him*, 321, 1.  
 ye tc'a<sup>ε</sup>, *from it*, 342, 12.  
 ye tc'ī<sup>ε</sup>, *to him*, 346, 16.  
 ye tc'ō, *from him*, 372, 10.  
 ye ġa, *beside him*, 329, 16.  
 ye k'e, *after him*, 303, 19; 358, 7; 384, 10.  
 yī ka, *for it*, 334, 3.  
 yq, *to him*, 324, 17.  
 yûk k'e, *on her*, 324, 2.  
 yū ġa<sup>ε</sup>, *by them*, 316, 2.

There is a frequently used demonstrative appearing in different forms, ai yī, a yī, e yī, 'e yī, 'ī e, ī. With a suffix an adverb or conjunction is formed, 'e jī 'e', *then*, which occurs at the beginning of sentences in stories.

- ai yī, *she*, 316, 6.  
 e yī ne, *them*, 370, 17.  
 'e' yī ne, *those people*, 350, 10.  
 'ī e ne, *those*, 350, 11.  
 ī ne', *those*, 381, 6.  
 in ne, *those*, 309, 14.

Referring to the person or object nearer than others with which the comparison is made is di.

- dī, *this*, 301, 10; 304, 2; 317, 13; 331, 10. (Figs. 83, 108.)

<sup>1</sup> Also ma tci<sup>ε</sup>.

dī gī, *this*, 336, 11.

de yī 'e', *with these*, 391, 14.

gī-, gū-, (gī-) is found rather infrequently as a demonstrative; its definite force as yet undetermined. It has perhaps been confused with gī-, gū-, the plural prefix.

gī da ya, *for him*, 365, 13.

gī t'a, *in it*.

gī tc'ī', *to it*, 362, 16.

gī k'e, *after him*, 335, 6.

gū tac e, *his arrows*, 319, 7.

#### PLURAL PREFIX.

A prefix gū- (gū-) indicates the plural with reference to the limiting rather than the limited noun. In character it resembles the possessive forms of the personal pronouns.

gū ye t'ō e e cī, *their arrows*, 314, 3.

gū l'q ī djī', *after them*, 382, 11.

gū dī gē, *above them*, 381, 9.

gī yī ka, *for them*, 354, 7; 388, 4.

gī k'e, *on them*, 354, 10.

gō ye', *with them*, 363, 4.

gū ya, *for them*, 316, 10; 388, 14.

gū ye tc'q', *from them*, 315, 10.

gū yū, *to them*, 383, 1.

gū ga', *with them*, 316, 5.

gū k'e, *after them*, 372, 5; 382, 8.

Compare the suffix -gū used with certain nouns to form a plural, p. 418 above.

#### ARTICLES.

There is a proclitic ī, which seems to be a weak demonstrative or an article.

ī de cin ne, *the Cree*, 331, 11.

ī dūn ne, *the man*, 327, 17.

ī dūn ne, *the Beaver*, 370, 3.

ī tse, *stones*, 392, 9.

ī tc'e gē, *that woman*, 334, 16.

ī kō la, *that old man*, 346, 12.



## ADJECTIVE PRONOUNS.

There are a few rather descriptive pronouns which are listed below. One or two of these might have been considered demonstrative pronouns as well.

- ai ta, *all*, 302, 11.
- ai tai, *all*, 310, 11. (Fig. 190.)
- ai te, *all*, 317, 11; 318, 7; 324, 4.
- ai t'e, *all*, 331, 7.
- ai t'e hi, *all*, 344, 1.
- 'ai k'e, *all*, 318, 14.
- a dji, *those*, 326, 11.
- a dji, *before*, 380, 10; 387, 1.
- a djūn li, *none*, 393, 1.
- a djū n li, *nothing*, 393, 14.
- a djūn di, *nothing*, 394, 13.
- a tai, *all*, 310, 12. (Fig. 179.)
- a tai ji', *everything*, 306, 17.
- at dū li, *none*, 318, 2.
- at dū li, *nothing*, 316, 3.
- at dū li, *nothing*, 311, 4.
- e yi, *the one*, 346, 16; *that one*, 362, 2, 3.
- e yi', *those*, 343, 4.
- e dū li, *none*, 367, 3.
- e dū li, *none*, 318, 1.
- ōn t'ai, *all kinds*, 343, 9.
- 'ūt da ze', *all*, 322, 16.
- ya γi, *that*, 335, 4; *those*, 358, 10.
- na lō, *many*, 305, 7.
- na lō ne, *were many*, 328, 6; *many of them*, 348, 13.
- na lū, *many*, 316, 11.
- na ta zō', *a few*, 389, 13.
- hi di, *last*, 365, 4.
- hi ge, *the other one*, 304, 5.
- hi gi, *one*, 304, 14. (Fig. 57.)
- γō dji, *that*, 324, 10.
- xais la, *last*, 335, 8.
- xais l'a *last time*, 334, 18; *last*, 378, 7.
- xais l'a dji', *the last*, 303, 13.
- xa tse', *first*, 307, 16; 327, 15; 330, 1; 378, 8.
- xa t'i, *that kind*, 347, 17; *just that kind*, 362, 2.

- xa t'i zō, *only that*, 311, 10.  
 xōn tī a zōn la, *only that*, 304, 3.  
 xō dji, *after them*, 377, 10.  
 xō te, *some kind*, 321, 11.  
 xō t'e, *such*, 321, 12.  
 hai yī, *that*, 328, 1.  
 da xa ne, *some of them*, 348, 12.  
 da xūn ne, *some of them*, 344, 4.  
 da hūn ne, *some of them*, 335, 12; 340, 15; *some*, 389, 13.  
 ts'a ze, *old*, 374, 8.  
 tc'e la, *clumsy*, 372, 8.  
 tc'ul la, *worthless*, 379, 16.  
 tc'ul la', *poor*, 366, 13; 367, 9.  
 tc'ul lai, *bad*, 328, 10.

## INTERROGATIVE PRONOUNS AND ADVERBS.

For convenience's sake and in order to group similar forms together the interrogatives of all classes are listed here.

- e yī je, *what*, 343, 10.  
 ī e xa', *why*.  
 ū da ye, *what*, 320, 13.  
 ū da wōn t'e, *why*, 380, 3.  
 'ū da was t'e, *what am I*, 320, 15.  
 ye a t'i, *what is it*, 336, 13.  
 ye γφ, *why*, 394, 8.  
 ye tc'i, *from whom*, 321, 17.  
 ye ka, *for what*, 337, 8; 385, 9.  
 ye ka, *what*, 325, 9.  
 ye ka, *why*, 319, 1, 17.  
 yī a t'i, *where*, 308, 14.  
 ye wō, *why*, 313, 12.  
 yī wō', *for what*, 301, 9.  
 ye γα, *why*, 314, 8.  
 ne dī'', *where is it*, 341, 9.  
 je ka, *why*, 362, 4.  
 xō tc'i', *where*, 337, 10.  
 dai sais, *how soon*, 396, 14.  
 dai sais cφ, *how soon*, 396, 14.  
 dai sa da', *how far*, 370, 2.

- dai sa dɔʔ, *what time*, 356, 2.  
 da wōn t'e, *what time*, 305, 19. (Fig. 96.)  
 da ne te, *why*, 367, 4.  
 da jē de, *how*, 331, 7.  
 da t'i, *what*, 313, 2; 317, 4.  
 da k'i, *how*, 306, 16. (Fig. 113.)  
 de djiʔ, *where*, 339, 3.  
 di a tca', *where*.  
 di e ū ye, *what is his name*, 302, 18.  
 di e djiʔ, *when*, 301, 14.  
 di e djiʔ, *where*, 328, 1.  
 di e djiʔ, *where*, 389, 9.  
 dōn t'a, *what is the matter*, 369, 1.  
 dōn t'e, *how is it*, 336, 15.  
 dōn t'e, *why*, 363, 17; 366, 14.  
 dōn t'i, *how did it happen*, 321, 16.  
 dɔ t'e, *why*, 335, 5; 357, 7.  
 dɔ t'ɔ t'e, *what is the matter*, 358, 4.

There are several interrogative prefixes and particles associated with verbs.

- ye-, prefixed to verbs, asks *what*.  
   ye ōn tc'e, *what is it*, 393, 18.  
   ye ʔon t'e, *what is it*, 371, 18.  
   ye da' dī, *what did you (plu.) say?*  
 me- with verbs inquires *who*.  
   me 'a lī', *who is it*, 310, 16. (Fig. 183.)  
   me' a ce dī, *who says it of me?* 317, 18.  
 da- with verbs inquires *how* or *what*.  
   da 'ō wūn ne da, *how did you live*, 321, 4.  
   da wac ta, *what shall I do*, 325, 1.  
   da wōc t'e, *how shall I live*, 352, 16.  
   da wō tc'e de ke, *what is the matter*, 368, 4.  
   da na da, *what is the matter*, 317, 17.  
   da na dja, *how did it happen*, 351, 4.  
   da na t'ū, *what are you doing*, 301, 8.  
   da ne de hwūʔ, *what are you doing*, 387, 3.  
   da ne t'e, *how is it*, 320, 15; *what is the matter*, 368, 18.  
   da ne t'e, *what are you*, 320, 4; *what is the matter with you*, 365, 16.  
   da nūc le, *what can I do to you*, 329, 18.  
   dan net dī he ka, *what you going to do with it*, 346, 2.

- da ce a ne t'e e, *how you will do*, 337, 9.  
 dac la lq, *what did I do to*, 313, 17.  
 da γin t'i wq, *what is the matter*, 365, 11.  
 da γō t'a, *what shall we do*, 324, 11.  
 da γūt dja, *what has happened to*, 327, 1.  
 da dja ōn t'e, *what is the matter*, 380, 1.  
 da dja 'qon t'e, *what has happened*, 365, 5.  
 di dō' di a t'i, *what does he mean*, 307, 3.  
 di dq t'e, *who is this*, 361, 2.

gon-, kq-, loosely connected with the verb phonetically, marks the statement of the verb interrogative as to the fact. That is, it is used with direct questions where in English the order is reversed, or the inflection of the voice is changed.

- gon nī t'i', *are you lying down?*  
 kq tī da a na t'i', *are you alone?*

#### INDEFINITE PRONOUNS.

The interrogative elements may express uncertainty although but few examples of this appear.

- da ūs t'e e le, *something is going to happen*, 378, 4.  
 da ce wō te, *how exactly*, 351, 13.  
 dac t'e, *something is the matter with me*, 378, 4.  
 dōn t'a, *whatever happens*, 368, 15.  
 dū' da, *somewhere*, 310, 10. (Fig. 178.)

## NUMERALS.

The numerals of Athapascan as far as five are the same or phonetically related in practically all dialects. A considerable variety exists above five. In Beaver, six has "three" for its last component and eight has "four." They must mean then "twice three" and "twice four" or "another three" and "another four," although the first component is not recognizable. Nine appears to mean "nearly ten."

The suffixes used with the numeral may be locative in origin; -dī, and -djī at least seems to be, while -tc'e has not been even tentatively identified.

As obtained in series.

- i ła tc'e', *one*.
- ōñ kī tc'e', *two*.
- ta tc'e', *three*.
- dī ye tc'e', *four*.
- ła tc'e dī, *five*.
- ɛ tc'j ta tc'e', *six*.
- ta yū djī, *seven*.
- ɛ tc'it dī tc'e', *eight*.
- k'al lūk k'i tc'e', *nine*.
- k'i nī tc'i', *ten*.
- i ła dī ma ta', *eleven*.
- ła tc'ū dī ma ta', *fifteen*.
- ōñ kī k'e dī, *twenty*.
- k'i we ne de ke tc'i', *one hundred*.
- k'in ne tc'e tcōk', *one thousand* (big ten).

As they occur in the texts.

- in ła dje', *one*, 350, 1.
- in ła tc'e', *one*, 350, 2.
- i ła t'i, *one*, 301, 2.
- in ła de tcū yī', *one at a time*, 311, 3.
- ōñ ke, *twice*, 335, 11; 347, 14.
- ōñ ke dī, *two*, 301, 1; 305, 17.
- ōñ ke t'e, *two*, 329, 5.
- ɔ ke t'e, *two*, 339, 16.
- ōñ ke t'i, *two*, 304, 13; 342, 5. (Fig. 60.)
- ōñ ke tc'e, *two*, 395, 1.
- ōñ ke k'i, *two*, 319, 8.

- qñ ke t'e ne, *two men*, 338, 9.  
qñ ke t'i he t'e, *both of them*, 339, 16.  
ōñ ke γût de t'e, *both of them*, 358, 16.  
oñ ke γût de t'e, *the two*, 338, 18.  
ōñ ke gût det t'e, *both*, 366, 4.  
q ke γût de t'e, *two of them*, 322, 14; 347, 9.  
ta de, *three*, 306, 17; 309, 14. (Fig. 162.)  
ta dē da, *three*, 315, 18.  
ta dē de, *three of them*, 310, 1.  
ta dī, *three*, 305, 15; 309, 17.  
ta tc'e', *three*, 380, 17.  
dī an t'e, *four*, 312, 12.  
dī an t'i, *four*, 312, 11.  
dī en t'e ne, *four*, 385, 12.  
dī e t'e, *four*, 377, 10.  
djin dje, *four*, 396, 9.  
la' djai t'e, *five*, 379, 3.  
in tcī ta dji, *six*, 396, 1.  
in tc'it din dī, *eight*, 390, 14

## ADVERBS.

## PLACE.

The adverbs in any way relating to position or order in space are listed together. Their variety and number indicate a trait of Indian habit of thinking and speech, the precise localization of objects and happenings.

- ai ye da', *there*, 394, 10.  
 ai ye di, *there*, 301, 7.  
 ai yi di', *there*.  
 a ye da, *there*, 393, 4.  
 a ye di, *right there*, 327, 15.  
 a yi ġa, *there*, 363, 3.  
 e di wī tc'i', *thither*, 325, 2.  
 e di wō tc'i', *from there*, 323, 14.  
 e dīn, *there*, 318, 18.  
 e' din, *there*, 375, 7.  
 e di zō, *only there*, 311, 5.  
 e di sūn t'e, *right there*, 341, 16.  
 e di xō tc'i', *thither*, 363, 10.  
 e dō we ts'e', *from there*, 316, 18.  
 e dō wō t'e he', *there*, 301, 12.  
 e dū we tc'e', *from there*, 310, 14. (Fig. 172.)  
 et de, *there*, 325, 4.  
 i 'e, *there*, 308, 4.  
 i 'e di, *there*, 376, 14; 384, 5, 8. (Figs. 79, 151.)  
 i e di wō, *there*, 333, 7.  
 i e di wō tc'i', *from there*, 311, 2.  
 i 'e dje', *there*, 381, 3.  
 i yi he', *from there*, 304, 18.  
 i wa tc'i', *there*, 353, 15.  
 'i wa tc'i', *from there*, 356, 15.  
 in da dje', *on either side*, 301, 6.  
 'in da dji, *on each side*, 301, 2.  
 i dī', *there*, 351, 3.  
 i' di zō', *only there*, 309, 8.  
 i dō ne', *across*.  
 i tse, *below*, 308, 2. (Fig. 142.)  
 i ts'i, *down there*, 312, 12.

- i k'e dji', *along there*, 301, 7.  
 qñ ka, *in that direction*, 319, 11.  
 òñ ka, *toward*, 350, 3.  
 q xai, *nearby*, 345, 2.  
 út ts'i, *toward*, 318, 6.  
 ū tc'i', *from there*, 383, 1.  
 ya ya, *over there*, 301, 14; 303, 11; 318, 18; 337, 7; 343, 2.  
 ya yai, *over there*, 337, 5; 362, 15.  
 ya yi, *over there*, 301, 15.  
 ya xai, *over there*, 349, 5.  
 ya dō ne, *across*, 396, 4.  
 ya ġi, *over there*, 310, 8.  
 ya gō zqn', *over there*, 332, 9.  
 ye yi dī ġe, *up there*, 343, 3.  
 ye yū e, *under*, 327, 16.  
 ye ye, *over there*, 309, 17. (Fig. 162.)  
 ye de, *there*, 358, 9.  
 ye' dī, *there*, 307, 5.  
 ye dī' e, *back there*, 321, 4.  
 ye dī 'e, *above here*, 362, 11.  
 ye dī wa tc'i', *through that*, 381, 11.  
 ye dī wō tc'i', *from there*, 311, 12.  
 ye dī ġe, *up*, 305, 14.  
 ye dī ġi, *up*, 341, 13.  
 ye dje', *up*, 393, 15.  
 ye tō t'e dji', *far from there*, 346, 14.  
 ye tcī, *below*, 308, 3. (Fig. 136.)  
 yi da, *ahead*, 302, 14.  
 yi dai, *forward*, 306, 14; *ahead*, 307, 19. (Fig. 140.)  
 yi da ne, *ahead*, 327, 6.  
 yi de, *back*, 317, 15.  
 yi de, *behind*, 375, 3.  
 yi de', *over there*, 375, 8.  
 yi de' ye, *behind*, 303, 10. (Fig. 17.)  
 yi dī, *behind*, 356, 3.  
 yi dī ye, *back*, 326, 18.  
 yi dī zō, *just back there*, 317, 15.  
 yi dī ġe, *up*, 305, 2; 327, 15; 360, 9. (Fig. 63.)  
 yi dī ġe, *up there*, 384, 7.  
 yi dī ġe, *up the bank*, 374, 3.  
 yi dī ġi, *up*, 330, 10.



- yī dūγ yet de, *up on shore*, 323, 13.  
 yī dūk, *one side*, 306, 2. (Fig. 86.)  
 yīt da<sup>ε</sup>, *ahead*, 312, 16.  
 yit dai, *there ahead*, 346, 2. (Fig. 37.)  
 yīt dai <sup>ε</sup>e, *way over*.  
 yīt dai xe t'ī e, *ahead*, 313, 17.  
 yit da dī, *over there*, 372, 3.  
 yit da tce, *up*, 304, 1.  
 yī ts'e, *further out*, 363, 18.  
 yī tse', *out there*, 345, 9.  
 yī ts'ī<sup>ε</sup>, *down*, 313, 1.  
 yī ts'ī, *down there*, 360, 10.  
 yī ts'ī gū, *down the bank*, 307, 17. (Figs. 129, 130.)  
 yī tcī, *down*, 307, 19.  
 yō <sup>ε</sup>q, *over there*, 360, 13.  
 yō xō', *over there*, 385, 10.  
 yū <sup>ε</sup>e, *under*, 330, 8.  
 yū e dje<sup>ε</sup>, *down*, 393, 11.  
 yū e dji<sup>ε</sup>, *under that*, 311, 13.  
 yū e tc'e, *low*, 393, 10.  
 yū q<sup>ε</sup>, *over there*, 367, 11.  
 yū' qn, *over there*, 360, 14.  
 yū <sup>ε</sup>ōn, *over there*, 306, 15.  
 yū<sup>ε</sup> 'qn, *over there*, 360, 17.  
 yū ō ne, *over there*, 355, 6.  
 yū on ne<sup>ε</sup>, *over there*, 327, 9.  
 yū ū e, *under*, 394, 3.  
 yū dji, *over there*, 396, 7.  
 wa tc'ī<sup>ε</sup>, *from*, 356, 9.  
 wa k'ûts ts'is ûn ne', *north*.  
 wq, *there*, 360, 15.  
 wōn, *here*, 322, 6.  
 wōn f'ōn dje<sup>ε</sup>, *far*, 333, 2.  
 wō ts'it, *thither*, 323, 15.  
 wō tc'ī<sup>ε</sup>, *toward it*, 311, 4.  
 wō tc'ī<sup>ε</sup>, *there*, 305, 3. (Fig. 70.)  
 wō tc'ī<sup>ε</sup>, *through it*, 317, 5.  
 wō tc'ī<sup>ε</sup>, *thither*, 333, 7.  
 na wō dje<sup>ε</sup>, *on top*, 301, 15.  
 na sa, *ahead of me*, 332, 3.  
 na γai, *over there*, 306, 9. (Fig. 110.)

- la tɿ ye, *from one to the other* (?), 343, 2.  
 lɿn ta tɿ dʒi, *right half way*, 301, 12.  
 ʔa dai, *on the bank*, 307, 14.  
 ʔa dʒi, *the back*, 326, 13; *behind*, 384, 10.  
 zɿ t'a la, *inside*, 355, 11.  
 zɿ t'a ɡi, *inside*, 355, 12.  
 ʒe da ɣa, *below*, 360, 8.  
 ʒu 'e', *under*, 392, 2.  
 ca di dʒ, *in the sunshine*.  
 ɣa de, *across*, 333, 8.  
 ɣɔn, *there*, 341, 5.  
 ɣɔ' dʒi, *thence*, 334, 2.  
 ɣɔ dʒi, *from there*, 369, 6.  
 ɣɔ tɕ'i, *there*, 387, 1.  
 ɣɔ tɕ'i, *thither*, 363, 13.  
 ɣu ye, *along there*, 310, 12. (Fig. 179.)  
 xa is lɔ', *behind*.  
 xa la de, *ahead*, 323, 2; 337, 12, 16.  
 xa la di, *in front*.  
 xa lat de, *ahead*, 338, 4.  
 xut dut di, *this place*, 305, 5. (Fig. 76.)  
 xa k'a, *west*, 393, 13.  
 xɔ xai, *close*, 370, 18.  
 xɔ ta tɕin, *by the fire*, 327, 2.  
 xwa, *near*, 347, 1.  
 xwɔ, *close*, 327, 11.  
 xwɔ 'a, *close*, 376, 7.  
 xwa a wɔ, *close*, 362, 11.  
 xwa e, *close by*, 325, 14.  
 xwa e he, *so close*, 395, 10.  
 xwɔ xa, *close*, 328, 8.  
 xwa he', *close by*, 328, 10.  
 xwon da', *near by*, 374, 9.  
 hwa, *close*, 305, 1.  
 dain de e dʒi, *across*, 329, 11.  
 dain di e' dʒi, *across*, 327, 8.  
 dɔi n di ye', *other side*.  
 da mas di, *around it*, 307, 14.  
 da ʔa dʒe, *backwards*, 354, 1.  
 da ts'i 'e, *south*.  
 di ɡe, *up*, 330, 7.

- dī ġe dje<sup>ε</sup>, *up river*.  
 dū e, *along there*, 303, 18. (Fig. 29.)  
 dū ye, *along there*, 303, 6; 306, 14; 310, 15. (Fig. 20.)  
 dū yī de <sup>ε</sup>e, *here behind*, 331, 3.  
 dū' da, *somewhere*, 310, 10.  
 dū' de e, *here*, 329, 15.  
 dū' dī <sup>ε</sup>el <sup>ε</sup>a, *here*, 382, 14.  
 dū djō, *here*, 371, 15.  
 dji djīn dje, *behind me*, 394, 15.  
 dji k'e, *up*, 393, 11.  
 dji k'e dje<sup>ε</sup>, *up*, 393, 15.  
 djo<sup>ε</sup>, *here*, 332, 15.  
 djo', *here*, 314, 8; 328, 10; 396, 4.  
 djō, *here*, 301, 16.  
 djō, *here*, 301, 10; 303, 18. (Fig. 38.)  
 djō, *here*.  
 djōn, *here*, 371, 7.  
 djōn dje, *here*, 396, 3.  
 djō la, *here*, 312, 8.  
 djō' dje, *here*, 396, 5.  
 djū, *here*, 303, 19. (Fig. 30.)  
 djūn, *here*, 306, 15; 325, 14. (Fig. 104.)  
 ta wōn t'e dji<sup>ε</sup>, *far away*, 345, 10.  
 ta wō t'e dji<sup>ε</sup>, *far*, 344, 10.  
 ta na l'ai dji, *in the water*, 357, 14.  
 ta na l'ai dji<sup>ε</sup>, *under the ground*, 346, 11.  
 te ye, *in the water*, 310, 6. (Fig. 170.)  
 tō e tc'e<sup>ε</sup>, *far*, 349, 15.  
 tōn te zī<sup>ε</sup>, *far*, 384, 7.  
 ton te dji<sup>ε</sup>, *far*, 355, 10.  
 tōn tī a tc'e, *far*, 316, 14.  
 tōn t'e, *far*, 305, 15; 338, 8.  
 tōn t'e dji<sup>ε</sup>, *far*, 310, 14. (Fig. 180.)  
 tōn t'e k'i, *far*, 359, 20.  
 ton t'i a, *far*, 382, 11.  
 ton t'i e dji<sup>ε</sup>, *far*, 332, 12.  
 tōn k'e, *far*, 359, 19.  
 tō t'e dī, *far*, 342, 14.  
 tō t'e dō, *far*, 380, 5.  
 tō t'e dji, *far*, 343, 4.  
 tō k'e dji<sup>ε</sup>, *far*, 375, 4.

tū' da' dji', *up current*.  
 tū k'e cī', *downstream*, 388, 4.  
 tū k'e dji', *down current*.  
 tse a tci', *down*, 302, 9.  
 ts'e, *outside*, 322, 3.  
 tc'e', *outside*, 367, 11.  
 ts'e dji', *outside*, 329, 2.  
 gq, *there*, 393, 2.  
 gō ye, *there*, 345, 11.  
 gq hwō, *there*, 371, 18.  
 gō tc'i', *there*, 387, 2.  
 gū e xa k'a he', *along there*, 301, 6.  
 gū we, *along there*, 307, 19. (Fig. 135.)  
 gwa, *is close*, 370, 3.  
 gwa tc'i', *thither*, 319, 13.  
 ġot da cq', *somewhere*, 363, 5.  
 ġwa tce', *thither*, 381, 2.  
 ġwa dje', *over there*, 349, 16.  
 ġwa tce', *over there*, 391, 3.  
 ġwa tci', *there*, 391, 1.  
 ġwūt dji', *over there*, 367, 20.  
 kōn, *there*, 361, 1.  
 kū e, *inside*, 347, 2; 367, 13.

## TIME.

'ai ye', *then*, 356, 11.  
 ai ye' hwa, *then*, 353, 15.  
 ai yī 'e', *then*, 303, 3; 346, 8, 11.  
 'a yī 'e', *then*.  
 a yī l'q a, *after that*, 370, 16.  
 a wō tc'e, *after*, 305, 6.  
 'a daj e, *all the time*, 356, 10.  
 a dūz ze, *all through*, 356, 6.  
 at da ze, *all through*, 357, 17.  
 a tc'it dq', *already*, 394, 19.  
 e yī 'e', *then*, 362, 2; 376, 15.  
 e wō t'e, *since*, 336, 17.  
 'en t'i jō, *suddenly*, 325, 4.  
 e he', *then*, 306, 8.  
 e di zō, *only then*, 301, 10.  
 e' dō, *then*, 395, 4.

- e dū tc'ī<sup>ε</sup>, *thereafter*, 311, 7.  
 e t'ai, *immediately*, 314, 10.  
 e t'e, *as soon as*, 307, 8.  
 e t'e, *suddenly*, 339, 15.  
 ī ye he<sup>ε</sup>, *then*, 301, 11.  
 'ī wa tc'e', *after that*, 390, 14.  
 ī wō, *then*, 307, 3; 326, 6.  
 in da līn, *then*, 312, 6.  
 in t'ī zō, *suddenly*, 303, 7. (Figs. 21, 58, 71.)  
 ī la, *then*, 310, 18. (Fig. 175.)  
 ī l'a<sup>ε</sup>, *after that*, 309, 11.  
 ī dō we tce, *thereafter*, 311, 8.  
 ī dū we tc'ī, *after that*, 397, 1.  
 ī dlq we, *after that*, 395, 12.  
 ī t'ī zō, *suddenly*, 304, 8. (Fig. 46.)  
 'ō, *then*, 308, 10.  
 ōn, *now*, 384, 6; *then*, 305, 11. (Fig. 81.)  
 qn xai tc'ī<sup>ε</sup>, *soon*, 385, 15.  
 q xai, *soon*, 365, 2.  
 'q xe, *soon*, 375, 14.  
 q dies, *long time*, 391, 1.  
 'ū', *then*, 312, 2; 319, 11; 362, 2. (Fig. 5.)  
 ūt de jō, *only then*, 312, 3.  
 ūt t'e<sup>ε</sup>, *immediately*, 304, 12. (Fig. 54.)  
 ūt t'e ġa, *just then*, 304, 11. (Fig. 49.)  
 ūt' ye, *immediately*, 315, 6.  
 ye l'q ī, *after that*, 330, 13.  
 ye dī' ō' tc'ī, *since then*, 391, 12.  
 wa l'ōn djē<sup>ε</sup>, *some time after*, 356, 12.  
 wa tc'e<sup>ε</sup>, *after that*, 391, 1.  
 wōn l'ō e, *after that*, 336, 15.  
 won de za, *long*, 354, 14.  
 wōt l'o 'e, *after that*, 364, 11.  
 wō ts'et dq', *before that*, 337, 6.  
 la dai, *awhile*, 303, 3 (Fig. 11); *a short time*, 305, 5 (Fig. 67) *long time*, 362, 1.  
 la dai t'e, *long time*, 369, 5; *long*, 388, 15.  
 la de, *long*, 315, 20.  
 lat dai e t'e, *it was long*, 376, 5.  
 līn lō', *at last*, 394, 12.  
 līn dō, *then*, 313, 4.

- lín dō̄, *at once*, 321, 3.  
 lín dō̄', *last time*, 386, 14.  
 l'q dje, *after that*, 351, 7.  
 γa, *now*, 372, 10.  
 γa lḡ, *then*, 305, 2. (Fig. 65.)  
 γa lín, *then*, 305, 2. (Fig. 75.)  
 γa lín, *then*, 384, 8. (Fig. 15.)  
 γa lḡ lō̄, *finally*, 325, 12.  
 γa hwē, *now*, 345, 4.  
 γε t'e, *soon*, 363, 20.  
 γō̄ l'q, *after that*, 334, 12.  
 xā, *then*, 306, 10. (Fig. 101.)  
 xa lín lō̄', *finally*, 393, 19.  
 xa tse dḡ, *at first*, 342, 10.  
 xa tsē dō̄', *at first*, 344, 3.  
 xa tsī̄, *at first*, 379, 5.  
 xa ts'e, *first*, 362, 2.  
 xa ts'ē, *first*, 320, 10.  
 xa ts'ī̄ 'e', *at first*, 390, 12.  
 xūt l'e ḡe, *it was night*, 303, 11. (Fig. 25.)  
 xūt l'ī dḡ, *in the morning*, 304, 9. (Fig. 50.)  
 da', *then*, 318, 10.  
 de wō̄ tc'ī̄, *as long as*, 306, 12.  
 dō̄', *then*, 340, 11.  
 dḡ, *then*, 344, 10.  
 dḡ', *then*, 366, 11.  
 dū, *recently*, 359, 17.  
 dū, *now*, 336, 10; 340, 11.  
 dū tī ne wa tc'ī̄, *until the present*, 391, 3.  
 ton t'e tc'ī̄, *long*, 332, 4.  
 tq t'e, *long*, 338, 4.  
 tq' t'e dḡ, *long ago*, 325, 1.  
 tsē dō̄, *before*, 348, 14.  
 ga, *now*, 303, 10.  
 ga cōn', *then*, 324, 1.  
 gō̄ tc'e, *then*, 395, 4.  
 gū zō̄', *then*, 344, 12.  
 gū sō̄, *then*, 305, 15.  
 gū sq̄, *once*, 356, 10.  
 gū dō̄, *then*, 395, 16.  
 gū tse dō̄, *formerly*, 316, 9; *before*, 316, 10.

- gwōt dɔ, *then*, 391, 15.  
 ǵa, *then*, 302, 14. (Figs. 1, 74.)  
 ǵa lɪn, *then*, 310, 6. (Fig. 166.)  
 ǵa lɪn lō, *then*, 312, 5.  
 ǵa hwe<sup>ε</sup>, *then*, 313, 3; 331, 13.  
 ǵa djū<sup>ʔ</sup>, *again*, 350, 4.  
 ǵa tcū, *again*, 350, 5.  
 ǵa k'a, *yet*, 335, 8.  
 ǵū e t'e, *quickly*, 304, 10; 314, 17; 317, 2. (Fig. 52.)  
 ǵū e t'e, *early*, 377, 9.  
 ǵwa<sup>ε</sup>, *then*, 302, 4; 346, 12; 376, 14. (Fig. 37.)  
 ǵwa h, *then*, 303, 13. (Fig. 33.)  
 ǵwa l'ɔ 'e<sup>ε</sup>, *after that*, 334, 15.  
 ǵwa hwe<sup>ε</sup>, *then*, 310, 19. (Figs. 185, 186.)  
 ǵwa k'a, *still*, 319, 5.  
 ǵwe de, *quickly*, 316, 15.  
 ǵwe tc'i a, *soon*, 350, 3.  
 gwōt dō wō tc'i<sup>ʔ</sup>, *from that time*, 390, 10.  
 k'a djū, *again*, 301, 5; 384, 5. (Figs. 29, 90.)  
 k'a tcū, *again*, 320, 8.  
 k'ō<sup>ʔ</sup>, *first*, 336, 11.  
 k'ūt djō, *again*, 359, 12.

## MANNER.

- ai yī k'e, *the same way*, 330, 14.  
 in la zō<sup>ε</sup>, *all together*, 317, 8.  
 in da wō de dla<sup>ε</sup>, *hard*, 335, 1.  
 'in t'i zō, *suddenly*, 376, 16.  
 i t'i zō, *suddenly*, 304, 8. (Fig. 46.)  
 ōn djō, *well*, 304, 6. (Fig. 43.)  
 ōn djōn, *well*, 311, 14.  
 ōn tce, *strong*, 393, 5.  
 ōn tcɔ, *plainly*, 354, 2.  
 ū djō, *good*, 353, 2.  
 ū djū, *good*, 304, 5. (Fig. 42.)  
 ū tcō<sup>ʔ</sup>, *good*, 351, 9; *well*, 320, 18.  
 wōn djō, *well*, 336, 14.  
 wōn djō, *right*, 328, 8.  
 wōn djū<sup>ʔ</sup>, *good*, 330, 2.  
 wōn tcō, *well*, 324, 7.  
 wɔ jɔ, *well*, 361, 12.

- wō tca, *much*, 361, 15.  
 wq tcō, *well*, 331, 6.  
 na dlī, *again*, 336, 6.  
 na k'a ce, *so short*, 347, 6.  
 lē wq̄n t'ī e, *just the same*, 391, 6.  
 sōn<sup>ε</sup>, *in rain*, 344, 11.  
 sū<sup>ε</sup>, *in rain*, 341, 15.  
 sūn<sup>ε</sup>, *in rain*, 347, 14; 364, 16.  
 cū<sup>ε</sup>, *hardly*, 320, 16.  
 cū<sup>ε</sup>, *in vain*, 303, 13. (Fig. 33.)  
 γō djq̄, *well*, 375, 12.  
 xa līn lq̄', *thus*, 393, 7.  
 xa da, *just*, 315, 15.  
 xat tī 'a, *just*, 327, 5.  
 xat t'e, *just*, 341, 9; *for no reason*, 369, 3.  
 xa t'e, *thus*, 320, 5.  
 xōn dje, *good*, 394, 3.  
 xōn djō, *well*, 380, 11.  
 xō tcō, *good*, 322, 14.  
 xōn t'e, *thus*, 322, 3.  
 tēn da', *alone*, 352, 16.  
 tī da', *alone*, 328, 7.  
 tī da, *alone*, 318, 16; 333, 9.  
 tī da zō, *alone*, 325, 12.  
 ts'ī<sup>ε</sup> ōn tcī, *straight*, 324, 17.  
 ts'ī<sup>ε</sup> ōñ gī, *straight*, 324, 14.  
 ga xūt ye<sup>ε</sup>, *just*, 302, 5.  
 gū djō', *safely*, 337, 1.  
 ġa gū la, *nearly*, 355, 2.  
 ġū et de, *quickly*, 345, 17.  
 ġū e t'ī, *quickly*, 311, 7.  
 ġū yō', *good*, 387, 16.  
 ke tsī, *slyly*, 324, 12.  
 ke tsī<sup>ε</sup>, *slyly*, 324, 13.  
 k'a la zq̄, *nearly*, 332, 5.  
 k'a la zō<sup>ε</sup>, *nearly*, 335, 9.  
 k'a la' zōn, *nearly*, 375, 20.  
 k'a la jō<sup>ε</sup>, *nearly*, 375, 7.  
 k'al la, *nearly*, 348, 10.  
 k'ūl la, *nearly*, 336, 15.



## DEGREE.

- a.ɣa xût te ye, *just*, 302, 6.  
 e wō' i zū', *only*, 303, 11.  
 i zō', *only*, 315, 4.  
 'ō zō', *only*, 310, 15. (Fig. 165.)  
 ût 'e, *just*, 375, 15.  
 wa yū, *too*, 380, 16; 391, 5.  
 wa yū k'e', *too*, 391, 6.  
 wō te, *right*, 302, 3.  
 wō te, *just*, 302, 3.  
 wōt ye, *very*, 310, 11. (Fig. 190.)  
 h, *very*, 307, 2. (Fig. 109.)  
 h', *really*, 361, 14.  
 h, *too*, 305, 1.  
 h, *right*, 331, 9.  
 h̄n, *exactly*, 360, 17.  
 h̄n, *just*, 326, 13.  
 h̄n dō, *very*, 303, 8.  
 h̄n dō, *just*, 307, 9. (Fig. 121.)  
 h̄n dō, *altogether*, 335, 11.  
 h̄ dō', *completely*, 377, 8.  
 zō, *only*, 302, 3. (Fig. 104.)  
 zō', *only*, 317, 4.  
 zō', *only*, 305, 4. (Figs. 30, 68.)  
 zō', *only*, 317, 3.  
 zōn', *only*, 388, 15.  
 jō, *only*, 325, 13.  
 jō', *only*, 352, 14.  
 jō', *only*, 341, 9.  
 xa t'e, *just*, 313, 8.  
 xût t'e, *just*, 352, 4; 357, 5; 387, 2; *for nothing*, 352, 8.  
 hwō ye, *more*, 348, 5.  
 da ta, *deep*, 380, 14.  
 djō, *too*, 304, 10. (Fig. 52.)  
 gwon djō, *very*, 334, 3.

## ASSENT AND NEGATION.

- ai xe, *yes*.  
 a xa', *yes*, 306, 12. (Fig. 93.)  
 'a xa, *yes*, 369, 14.

a dū, *not*, 302, 16. (Fig. 4.)  
e dū, *not*, 376, 16. (Fig. 10.)  
in dū e, *no*, 325, 14; 386, 7.  
i he<sup>+</sup>, *well*, 328, 14, 17.  
i he<sup>+</sup>, *yes*, 323, 13.  
i he<sup>+</sup>, *all right*, 357, 4.  
yū la, *do not*, 319, 15.  
yū la', *do not*, 352, 9.  
yū la'', *do not*, 369, 8.  
yū la<sup>+</sup>, *do not*, 372, 2.  
dō wa, *no*, 307, 17.

## CONJUNCTIONS.

- 'a' yī da γa, *by that means*, 334, 2.  
 a yī k'e, *by means of that*, 329, 5.  
 a wō', *but*, 303, 9; 309, 10. (Fig. 66.)  
 a wōn', *but*, 346, 10.  
 'a wōn', *but*, 376, 15.  
 a wōn' a t'ī a wōn, *nevertheless*, 387, 12.  
 a wō ne', *but*, 316, 20.  
 a wō lī, *even*, 380, 6.  
 a xō lī', *but*, 369, 2.  
 a xwōn k'e wō', *never mind*, 346, 8.  
 a kō lī', *because*, 361, 15.  
 'e', *because*, 329, 17; 330, 13; 338, 3.  
 e wōn, *but*, 348, 12.  
 'e γōn', *but*, 375, 17.  
 e γōn', *because*, 375, 12.  
 'e' xōn, *because*, 368, 14.  
 e he', *that was why*, 305, 17.  
 ī e he', *that is why*, 307, 1.  
 ī ye xa', *and*, 327, 13.  
 ī wō, *because*, 311, 8; 314, 5.  
 ī wō, *because of that*, 325, 15.  
 ī wō', *but*, 307, 7. (Fig. 115.)  
 ī wō', *nevertheless*, 307, 9.  
 ī wōn la, *that is why*, 327, 15.  
 ī wō la, *that is why*, 316, 17.  
 īn ka, *for*, 317, 17.  
 īn k'ai, *never mind*, 359, 9.  
 'in k'ai, *nevertheless*, 319, 15.  
 ī γa da, *by that*, 314, 6.  
 ī he', *because*, 314, 17.  
 'ī k'ai, *nevertheless*, 320, 9.  
 ō', *and*, 303, 13.  
 'o, *well*, 320, 2.  
 ōn, *and*, 305, 7.  
 ū, *and*, 305, 20. (Fig. 85.)  
 ū ka, *because of which*, 320, 13; *that is why*, 367, 12.  
 'ū ka, *because of which*, 320, 15.

- út ye, *without cause*, 308, 18.  
 yī da ɣai, *because of her*, 383, 16.  
 wō', *although*, 394, 10.  
 wō', *but*, 302, 7.  
 wq', *but*, 327, 14.  
 xōn dī a wō', *nevertheless*, 326, 2.  
 xōn te wq', *nevertheless*, 304, 13.  
 xōn t'e a wōn', *nevertheless*, 328, 12; 359, 1  
 xōn t'e e wōn', *nevertheless*, 324, 11.  
 xon t'e wōn', *nevertheless*, 329, 15.  
 xon t'ō wō', *that is why*, 315, 6.  
 xōn tc'e ɣq, *nevertheless*, 394, 9.  
 xōn tc'ī a wō', *nevertheless*, 307, 17. (Fig. 130 )  
 xō de', *also*, 364, 3.  
 xq dī wō', *nevertheless*, 326, 1.  
 xō t'ī wq, *nevertheless*, 306, 4.  
 hwō k'e cī, *on account of that*, 389, 16.  
 da ɣa, *for that*, 378, 15.  
 djū', *too*, 328, 16; 396, 6.  
 tcū, *too*, 313, 2.  
 ġa (k'a), *why*, 329, 14; *then*, 306, 6. (Fig. 92.)  
 ġwa', *then*, 307, 6. (Fig. 120.)  
 ġwa hwe', *then*, 310, 17. (Figs. 185, 186.)  
 -yū, one conjunction is enclitic.  
   'a' yū, *snowshoes*, 386, 19.  
 ts'ût dō yū, *children too*, 377, 8.  
 da ne yū, *man and*, 352, 7.  
 im ba yū, *weasel too*, 394, 9.  
 hī za yū, *dog and*, 352, 7.

## POSTPOSITIONS.

The usual number of postpositions which occur in other Athapascan dialects are found in Beaver and in almost every instance the identical particles. With the nouns and pronouns with which they are joined they are nearly equivalent to compound nouns or a possessive complex. Those have been listed here which have no independent substantive use.

-a, *for, to*, with force of dative case.

ya, *to him*, 304, 3; *for him*, 305, 9; 320, 8. (Figs. 31, 71, 78.)

ma, *for him*, 320, 8; *to them*, 329, 4.

gū ya, *for them*, 316, 10; 388, 14.

sa, *for me*, 308, 6. (Fig. 149.)

-e he', -he', -e', *with* (instrumental not accompaniment), *because*.

tac 'e he', *with arrows*, 324, 15.

'e yī 'e, he, *because*, 350, 13.

e yī e he', *because of that*, 321, 13.

ī xe', *with*, 354, 1.

yī he, *with it*, 330, 6.

gī yī he', *with it*, 374, 11.

yac 'e', *with snow*, 393, 14.

yū 'e', *with medicine*, 390, 2.

hī 'e', *with dog*, 352, 1.

me' 'e', *with it*, 392, 1.

tac 'e', *with arrows*, 390, 8.

me, *with that*, 336, 8.

be, *with*, 343, 13.

Jicarilla, be, *with*, 15, 15.

-yū e, -yū'e', *under, beneath*.

ye yū e, *under him*, 317, 3; 364, 15.

yī yū e, *under it*, 305, 8; 337, 13. (Fig. 78.)

na yū e, *under the ground*, 333, 17.

ca yū e, *under me*, 317, 2.

e kī yū 'e', *under a beaver lodge*, 381, 8.

Hupa, mī ye, *under it*, 175, 6.

Kato, ō ye', *under*, 79, 14.

-wō, -wō', *for, after*.

ga wō, *for rabbits*, 357, 7.

tca wō', *for beaver*, 313, 1.

-wōn, for (?), for the purpose (?).

e yī wōn, for that, 345, 7.

-nī<sup>6</sup>, -nī, in front of. Cf. -nī', face, p. 409 above.

ya nī<sup>6</sup>, in front of them, 327, 11.

ya nī', in front of them, 327, 11.

-nūs tō we, -nūs twa, -nac twa, without the knowledge of.

yūn nūs tō we, without his knowledge, 308, 15.

mūn nūs twa, without his knowledge, 307, 15. (Fig. 126.)

ye nac twa, without his knowledge, 390, 1.

ye nūc twa', without their knowledge, 343, 17.

yūn es tō i, his knowledge, 308, 16.

-l'ō, -l'ō e, after, in the absence of, that is, after one has left.

wa l'ō, after that, 391, 2.

ye l'ō, in his absence, 303, 19.

me l'ō wa, in his absence, 360, 1.

sa l'ō, after sunset, 385, 13.

tca' l'ō i, after beaver, 345, 9.

gū l'ō i dji', after them, 382, 11.

ya l'ō e, behind her, 314, 17.

wō l'ō e, afterward, 341, 9.

dūn ne l'ō e, after the people left, 313, 18.

Chip., ne l'a gai, in your absence, 23, 8.

-γa, by, beside.

i γa', beside each other, 370, 2.

ya γa, beside him, 386, 9.

ye γa, beside her, 355, 3.

ne γa', beside you, 387, 4.

kōn γa, by the fire, 323, 14.

Chip., se ga, by me, 33, 16.

Hupa, xō wūn, to him, 97, 1.

Jicarilla, yī ga, beside it, 42, 10.

Nav., bi'ghă'gi, along side of, p. 26.

-γa, because of, by means of.

e yī γa, because of that, 348, 1.

'e yī γa, with that, 333, 15.

<sup>1</sup> While collecting word lists e k'ūz ze was given for *between*. The confusion resulting from the various transcriptions is unfortunate.

-*ya za*, -*ga je*,<sup>1</sup> *between*.

*i ga ze dji*<sup>ε</sup>, *between*, 309, 8.

*xic ya za*, *between mountains*, 301, 5.

*de tcin ga je*, *between sticks*, 341, 15.

-*dai*, -*da*, *ahead, in front of*.

*ye na dai*, *in front of him*, 339, 15.

*yet dai*, *ahead of him*, 361, 15.

*li wō dai*, *one ahead of the other*, 310, 1.

*γū dai*, *ahead of them*, 361, 16.

*yet da*, *before him*, 340, 1.

*yet da*, *in front of them*, 335, 15.

*yī da e*, *in front of them*, 352, 14.

*ce na da*, *in front of me*, 335, 10.

*Jicarilla*, *yī da*<sup>ε</sup>, *in front of it*, 13, 9.

-*da cī xa*.

*gū da cī xa*, *around them*, 359, 11.

-*da ya*, -*daγ ya*, -*dûγ ya*, *for*, in the sense of waiting for.

*cet da ya*, *waiting for me*, 371, 5.

*cūt da ye*, *for me*, 375, 4.

*be da ya* 'e', *waiting for him*, 370, 5.

*yet daγ ya*, *for him*, 384, 9.

*mût dûγ ya*, *for him*, 303, 20; 313, 10.

*na dûγ ya*, *for you*, 302, 15.

-*dī*, *without*.

*a xai dī*<sup>ε</sup>, *without you*, 359, 2.

*e dī*, *without*, 360, 7.

*e dī*, *without*, 304, 12.

*Chip.*, *ye dī*, *without him*, 20, 1.

-*dī ġe*, *above*.<sup>1</sup>

*gū dī ġe*, *above them*, 381, 9.

-*do na*.

*ye dō na*, *opposite side*, 327, 8.

-*dji*<sup>ε</sup>, *place at, there* (?).

*ai yī lq dji*<sup>ε</sup>, *the end of it*, 324, 16.

*‘i da dji*<sup>ε</sup>, *on each side*, 347, 4.

<sup>1</sup> See, *yī dī ġe*, *up there*, an adverb of place, p. 440

ma tûn ne dji<sup>ε</sup>, *his road*, 307, 19.  
 da kwe e dji<sup>ε</sup>, *to his own camp*, 328, 6.  
 ta ne l'ai dji<sup>ε</sup>, *at the bottom of the water*, 344, 6.

-ta, *among*.

ai yī ta, *among them*, 316, 19.  
 a xūt ta, *among us*, 339, 12; 396, 2.  
 ye ta, *among them*, 307, 8. (Fig. 120.)  
 Hupa, mit tax, *amongst*, 310, 10.  
 Kato, ye bī<sup>ε</sup> ta', *houses among*, 171, 17.  
 Jicarilla, yī ka, *among*, 25, 6. In Jicarilla every *t* becomes *k*.

-ta dī dje, *middle*.

sa ge ta dī dje, *river middle*.

-tûs, -tais, *beyond, over*.

ma tûs, *over it*, 394, 17.  
 mût tûc, *over*, 394, 18.  
 tū tais, *over the water*, 332, 11.

Chip., be teθ, *beyond*.

Hupa, xō tis, *over him*, 121, 10.

Kato, ô tûs, *beyond it*, 77, 12.

-t'a, *inside, near*.

in t'a, *toward each other*, 394, 18.  
 'in t'a dī ts'it e' e, *it sticks together*, 328, 15.  
 i t'a, *inside*, 315, 19.  
 ye t'a, *near them*, 383, 17.  
 ye t'a, *to him*, 323, 6.  
 yī zī<sup>ε</sup> t'a, *in him*, 353, 11.  
 nûn t'a, *in the ground*, 335, 14.  
 sat t'a, *with me*, 351, 5.  
 dū ye t'a, *in the cache*, 375, 17.  
 t'a jī in, 348, 10.

Chip., be ta, *to it*, 25, 13.

-t'a dji<sup>ε</sup>, -t'a tcī, -t'a jī, *with, because of*.

t'a dji<sup>ε</sup>, *on that (I live)*, 304, 3.  
 ye t'a dji<sup>ε</sup>, *because of him*, 369, 18.  
 e yī t'a dji, *with that*, 322, 15.  
 ye t'a tcī, *with him*, 352, 18.  
 bût t'a jī, *with*, 352, 16.

-ts'e dō, *before, before the time*. Composed of -ts'e, *first*, and -dō, *the time of or when*.



dûn ne ts'e dɔ, *before the people*, 362, 1.

Cf. -l'ō, *after*.

-tea', *on account of, because of*.

tea', *on account of*, 389, 14.

e yī tea', *on account of that*, 321, 14.

-tee dōn, -tcō dō'.

ye tee dōn, *ahead of them*, 384, 5.

ya tcō dō', *ahead of him*, 304, 10.

-tcōn, -tcɔ, *between*.

gī tcōn, *between them*, 387, 8.

me tcɔ, *between them*, 387, 7.

-tc'a', -tc'a, -tc'ō, *from, away from*.

ye tc'a', *from ū*, 342, 12.

tc'a', *from*, 336, 18.

ye tc'a, *from him*, 368, 1.

ma tc'a, *from it*, 396, 5.

me tc'a, *from them*, 389, 13.

de cī ne tc'a, *on account of the Cree*, 382, 4.

ye tc'ō, *from him*, 372, 10.

ye tc'ō ta, *from her*, 376, 11.

gū ye tc'ɔ', *from them*, 315, 10.

Chip., se tc'a ze, *from me*, 40, 3.

Hupa, hwik kya, *from me*, 266, 15.

Jicarilla, yī ts'ā, *from them*, 62, 2.

Nav., sīts'āji, *away from me*, 29.

-tc'e a.

ye tc'e a, *in front of them*, 318, 6.

-tc'i, -ts'i, *from, that is, the source of*.

a yī tc'i, *from that one*, 322, 9.

wa tc'i, *from this time*, 306, 12.

ne tc'i, *from you*, 336, 16.

xa k'i tc'i, *from buffalo*, 311, 8.

γût dai ts'i, *from an animal*, 323, 7.

Chip., ne ts'i, *from you*, 11, 17.

-tc'i', *toward, in the direction of*.

ya tc'i', *toward the sky*, 305, 3. (Fig. 75.)

ye' tc'i', *to it*, 305, 2.

- wō tc'i', *toward it*, 311, 4.  
 mūt tc'i', *to it*, 315, 6; *to him*, 324, 3.  
 ne tc'i', *to you*, 341, 7; 347, 2.  
 nūn tc'i', *to the land*, 338, 8.  
 cac tc'i', *to bear*, 347, 8.  
 ce tc'i', *to me*, 347, 7.  
 xat da tc'i', *toward moose*, 353, 7.  
 gō tc'i', *thither*, 309, 16.  
 gū ts'i', *towards them*, 371, 19.

Chip., djeθ ts'ūn', *toward hook*, 25, 12.

Hupa, xō tciñ, *toward her*, 98, 9.

Kato, ō tc'ūñ', *to him*, 79, 9.

Nav., bich'i' (bi ts'i') *toward it*, Vol. II, p. 56, top.

-ga, *by, at the edge of.*

- ye ga, *to them*, 317, 11.  
 mūk ga, *by him*, 310, 8; *with him*, 384, 3.  
 lū ge ga', *by the fish*, 350, 5.  
 cīs k'a ga, *along the mountain*, 324, 9.  
 be ke ga, *beside his foot*, 387, 6.  
 gū ga, *to them*, 302, 9.  
 See -ya, above.

-kai he.

- xic kai he, *above the mountains*, 301, 14.

-ka, -ñ ka, *after, for it.*

- a xain ka, *after you*, 359, 2.  
 wō ka, *about it*, 331, 8.  
 mī ka, *after him*, 318, 17; *for it*, 307, 11; *for him*, 352, 11. (Fig. 124.)  
 lī ka, *for each other*, 389, 16.  
 de cin ne ka, *for Cree*, 354, 7.  
 ka, *about it*, 342, 4.  
 ka, *to it*, 331, 5.  
 yiñ ka, *for him*, 352, 17; *for them*, 307, 6. (Fig. 118.)  
 wōñ ka, *toward*, 331, 4.

Chip., be ka, *for them*, 36, 5.

Hupa, xō xa, *for him*, 140, 7.

Kato, nō kwa, *for us*, 181, 7.

Jicarilla, yī ka, *after them*, 38, 12.

Nav., bā'kashā', *I go for it*, Vol. II, p. 48.

-ka ze, -k'a zī, -k'a je, *by the side of*  
 tū k'a ze, *one side of the road*, 367, 6.  
 k'a zī, *one side*, 328, 3.  
 tū k'a je, *by the trail*, 391, 9.  
 Cf. ye k'e da, *along side of him*, 325, 2.  
 Chip., ye ga k'ûð e, *beside it*, 29, 13.

-ke da, *behind*.  
 ye ke da, *behind him*, 381, 18.  
 ce ke da, *behind me*, 381, 18.

-k'e, *on*.  
 es tūn ne k'e, *on the ice*, 339, 13.  
 in k'e, *on that*, 313, 2.  
 wō k'e, *on*, 337, 5.  
 mī ġe<sup>ε</sup> k'e, *on the lake*, 379, 13.  
 nūn k'e, *on ground*, 332, 14.  
 cis k'e, *on mountain*, 357, 10.  
 xa k'ai k'e, *on the buffalo*, 318, 8.  
 bīc k'e, *on knife*, 386, 11.  
 dū k'e, *on an island*, 388, 6.  
 tū tcōk' k'e, *on the ocean*, 333, 9.  
 k'e, *on it*, 306, 15.  
 Chip., be k'e, *on it*, 30, 12.  
 Hupa, mūk kūt, *on it*, 104, 8.  
 Jicarilla, bī k'e, *by them*, 17, 6.  
 Nav., bī k'ī, *on it*, 135.

-k'e, *after, behind*. This may be a related meaning of -k'e. given above.  
 ye k'e, *after it*, 305, 3; *after him*, 358, 5. (Fig. 75.)  
 yī k'e, *after it*, 302, 10.  
 yī k'e, *after him*, 358, 5.  
 dūn ne k'e, *after the people*, 312, 6; 314, 7; 318, 5.  
 gū k'e, *after them*, 319, 5.

-k'e tc'i<sup>ε</sup>, -k'e tc'e<sup>ε</sup>, -k'e dji<sup>ε</sup>, *like, resembling, in the manner of*.  
 Used with nouns but not with pronouns.  
 xa k'ai k'e tc'i<sup>ε</sup>, *like buffalo*, 388, 18.  
 dūn ne k'e tc'i<sup>ε</sup>, *like people*, 361, 5.  
 dūn ne k'e tc'e<sup>ε</sup>, *like people* 354, 2.  
 xūt da k'e dji<sup>ε</sup>, *moose like*, 372, 10.  
 e tc'ū'a' k'e ne, *foreign way*, 386, 10.

Some element which in contracting results in -ō', -ōn, *to, by, from.*

yō', *to her*, 376, 16.

yō', *from him*, 368, 6.

mō', *on him*, 353, 6.

sa', *to me*, 393, 9.

cōn, *to me*, 348, 1.

cōn, *from me*, 352, 16.

kwōn, *to them*, 388, 5.

## INTERJECTIONS AND EXCLAMATIONS.

- ai e sī, *well*, 307, 16.  
 e', *E* —, 332, 5.  
 ī, *eh*, 302, 8.  
 lū<sup>ε</sup>, *behold*, 332, 9.  
 lū<sup>ε</sup>, *I wish*, 315, 16.  
 xa, *well*, 301, 15; 303, 3; 326, 1. .  
 xa<sup>ε</sup>, *well*, 305, 1; *here*, 304, 10; *then*, 306, 10. (Figs. 53, 101.)  
 xût, *oh*, 310, 9. (Fig. 169.)  
 xwū ī', *xwui*, 337, 12.  
 tsɿ<sup>ε</sup>, *it was*, 320, 19.  
 tce<sup>ε</sup>, *hold on*, 343, 14.  
 tc'e, *hold on*, 319, 6.  
 tc'e', *hold on*, 319, 5.  
 gū nō', *I wish*, 339, 10.  
 gū lō<sup>ε</sup>, *I wish*, 315, 11.  
 gū lū<sup>ε</sup>, *I wish*, 315, 14, 15.  
 gū zō, *behold*, 312, 13.  
 gū jō, *suddenly*, 349, 5.  
 gū jō', *behold*, 351, 4.  
 ke<sup>ε</sup>, *well*, 305, 19. (Fig. 189.)  
 kō nō, *I wish*, 393, 4.

## VERBS.

The verbs of Athapascan form the great body of any of its dialects since they are practically complete sentences. Their structure has been discussed in various connections, the remarks concerning the Chipewyan verbs on page 126 of this volume in particular being especially applicable to Beaver also. The elements entering into the verbs are listed in the order in which they occur in the verbs themselves: prefixes of several ranks, stems, and suffixes.

ADVERBIAL PREFIXES.<sup>1</sup>

'a-, 'ō, a prefix occurring with a limited number of stems in verbs meaning *to be, to do, to say*. Its meaning is uncertain but it may serve as an object or in the place of one.

- ai le, *they are*, 304, 11. (Fig. 53.)  
 'a'ī lō, *he had*, 378, 10.  
 'a ye 'ī, *they did it*, 383, 19.  
 'a ye dī 'a k'e he, *the way he told him*, 352, 1.  
 'a yin la', *he caused*, 303, 1. (Figs. 9, 109.)  
 a wa' dī, *make*, 314, 18.  
 a wō', *was killing them*, 375, 1.  
 'a wōn dīa', *he caused*, 310, 1. (Fig. 163.)  
 a wōn t'e, *you are?*, 336, 16.  
 'a wō sūn, *they make*, 350, 9.  
 'a' na wac dīe, *I will make*, 349, 9.  
 a na wō dīa', *it happens again*, 335, 8.  
 a dī, *he means*, 307, 6. (Fig. 116.)  
 'a dīa', *it went*, 305, 2. (Fig. 63.)  
 at t'ūk', *(they) were crying*, 359, 8.  
 a t'ī, *he was*, 303, 3; *it was* 317, 2. (Fig. 11.)  
 'a t'e le, *they fixed*, 392, 19.  
 a t'e't dī, *they said*, 333, 5.  
 a kū dī, *he thought*, 305, 1.  
 'ōn la', *he made*, 338, 6; 370, 5; 346, 11.  
 'ōn la', *he got*, 352, 4.  
 'ōn t'e, *you are*, 320, 4.

<sup>1</sup> Comparative material will be found for Chipewyan beginning with p. 127 above. Hupa, l. c., p. 39; Kato, l. c., p. 43; Chasta Costa, E. Sapir, University of Pennsylvania, The University Museum, Anthropological Publications, Vol. II, p. 301, 1914.

ōn-, q-, a prefix meaning *back*, in retracing one's steps; probably the same prefix means with other stems, *to abandon*, *to desert*, *to throw away*.

‘q nōn dja, *he came back*, 379, 17.

‘q nō dja, *he came home*, 358, 3.

ōn des ya, *he started back*, 307, 10. (Figs. 123, 150.)

‘q γin del, *they went back*, 368, 6.

‘q din da, *go back*, 320, 1.

q̄n ye de te, *she deserted him*, 333, 14.

ōn de xûl, *I threw it away*, 394, 16.

‘on dī te, *throw it away*, 372, 2.

ōñ ġī de tī, *they threw him away*, 322, 18.

ōñ kû des la, *he threw them away*, 322, 11.

‘ō ce de tī ‘e, *he threw me away*, 376, 14.

q̄ da’ wō tel ī, *we will throw it away*, 372, 11.

q̄ dūs tel, *I will desert him*, 333, 14.

ya-, *up*, *into the air*.

ya ī la, *jumped up*, 364, 15.

ya na ō wa dletc, *throw up*, 335, 10.

wō-, wōn-, used of space and with subjects which are intangible or absolute as of darkness and weather.

Compare gō-, below.

wōn tea‘, *large*, 373, 9.

wōn tea dī, *was large*, 303, 6. (Fig. 20.)

wō lī, *there will be*, 314, 12.

wq lī, *was there*, 315, 12.

wō jū, *good*, 361, 4.

wō γin lete, *they were*, 382, 4.

wō da ġac, *it was dark*, 394, 1.

wō dlō, *were many*, 333, 4.

na-, evidently refers to position on or movement over the surface of land or water as distinct from a position above, when da-, is used.

na ‘a, *it stands, stands up*, 355, 7; 355, 6.

na ‘a’ dōl, *he was making signs along*, 331, 5.

na zūt, *it stood*, 393, 13; 395, 8.

na sūt tī, *I will stand*, 341, 6.

nac l’ic, *I ran*, 394, 17.

naī γūt da l’ite, *he chased him around*, 310, 4.

na nī dōk’ lq, *he had made tracks*, 352, 13.

na γa ōl, *were swimming*, 376, 10.

- na ɣa ɣel, *he carried, he was carrying*, 303, 20; 304, 2.  
 na ɣa daɭ, *went along*, 319, 5.  
 na ɣa kil, *he is paddling back, he was paddling*, 376, 7, 10.  
 na ɣût ɾ'a, *he ran*, 387, 5.  
 na ɣût da, *something was moving, started to move*, 302, 4; 324, 18; 333, 7.  
 na da sa 'a, *stood*, 337, 14.  
 na date lɔ, *he had sat there*, 357, 11.  
 na de', *they stay*, 342, 9.  
 na djût, *went hunting, he hunted*, 332, 16; 366, 16; 367, 2.  
 na ta, *look*, 352, 12; 363, 6.  
 na tɛ'a ba', *were at war*, 354, 5.  
 na tɛ'e di', *they were living*, 378, 4.

na-, *down*, evidently used of movement and of objects suspended.

- nai la, *he took down, he put down*, 304, 10; 304, 8. (Fig. 45.)  
 na ɣa ɣa la dje', *goes down*, 301, 12.  
 na bal i, *was hanging*, 364, 13.  
 na ts'ût de t'e, *as soon as he fell*, 343, 7.

na-, iteration: (a) to repeat an act; (b) to retrace or undo an act.

- na ye ni ti, *he brought it back*, 369, 17.  
 na ye ɣin da', *she made him alive again*, 323, 7.  
 na yû ni la, *he threw back*, 339, 17.  
 na na wô tec, *we will lie down again*, 359, 9.  
 na ɣûn nes ti, *she lay down again*, 311, 11.  
 na din da', *go back*, 369, 15.  
 ni na ye di la', *he took back*, 303, 15. (Fig. 27.)

-ni-, -ne-, -nû-, referring to movement toward or position on the ground.

- ni i ya, *he got up*, 304, 10. (Fig. 50.)  
 ni ye ni la, *he put them down*, 343, 5.  
 ni ye ti, *he put her*, 301, 16.  
 ni wô ni sût, *rushed up*, 303, 13. (Fig. 26.)  
 ni nac 'a, *I was setting (traps)*, 394, 6.  
 ni ɣa ni del, *they came*, 344, 5.  
 nes da, *she sat down*, 334, 9.  
 Cf. sût da, *she sat*, 334, 10.  
 nes ti ye, *he was lying down*, 304, 6. (Fig. 44.)  
 nes ti, *he lay down*, 303, 8. (Fig. 22.)  
 nût te, *he slept*, 303, 7. (Fig. 21.)

With the element -di-, usually separated from ni- and standing nearer the stem which in most cases it immediately precedes the meaning is *up from the ground*.



nī ye dīn la, *she took them up*, 312, 13.

nī ye dīn tī, *she took it up*, 311, 5.

Cf. t'a yīn tīn, *she put him in*, 311, 6.

nī yī dī tī, *he took up*, 306, 7.

nī na ye dī la', *he took back*, 303, 15. (Fig. 27.)

nī dūt dī ya, *he took for himself*, 308, 4. (Fig. 159.)

nī dūt dī ya, *he took*, 307, 10. (Fig. 122.)

nō-, nū-, *back*. Probably nī- or na- contracted with an unknown element.

nō γūt dja, *he came back*, 317, 16.

nō dja, *came back*, 306, 2. (Fig. 88.)

nū ġet, *he came back*, 352, 18.

lē-, lī-, lō-, with a following adverbial prefix signifies reciprocal motion to or away from each other; the prefix alone may be a direct object of the verb.

lē yes la, *he held them together*, 340, 4.

lē wō γūt dīc, *they told each other*, 310, 18. (Fig. 185.)

lē γūn ne djit, *they were afraid of each other*, 347, 4.

lē dai yīc, *he was breaking*, 343, 17.

lē da γa t'as, *they would cut off*, 347, 13.

lē da tōn, *it broke*, 331, 11.

lē de l'a, *he raced*, 361, 14.

lē dūn ne cū, *growing together*, 309, 8.

tī la γīn γo, *they began to kill each other*, 377, 5.

lī xal, *he broke*, 330, 8.

lī t'as e lō, *he cut off*, 347, 14.

nī lūγ γūt ye ī, *they saw each other*, 310, 17. (Fig. 174.)

lō na γa t'atc, *they met each other*, 355, 14.

xa-, xō-, *out*, used of motion out of the ground or other mass, also of receptacles.

xain la 'e', *he took out*, 319, 7.

xai γait la, *he jumped out*, 396, 10.

xa ya γīn tōn, *he pulled it out*, 323, 15.

xa se te'e sō, *he ran out after them*, 395, 2.

xa da was sīl, *they run out*, 316, 12.

xōn na dāt, *does he come out*, 301, 14.

xōn da dīc, *he pulled his hand out*, 309, 11.

xwon ts'et tetc, *they took him out*, 348, 10.

xa-, *thus*, in a manner already indicated.

xa yīn lai, *that way he did*, 336, 10.

- xa wōn t'e cī, *that way it is*, 386, 7.  
 xa sī t'e, *we do this way*, 371, 15.  
 xa cīn la<sup>ε</sup>, *it happened to me*, 394, 14.  
 xa da t'e 'inte, *they kept doing that*, 335, 10.  
 xa dja<sup>ε</sup>, *it happened thus*, 369, 19.

xa-, not of sufficient definiteness to assign to either of the above or to characterize.

- xa wōn tī, 'ī 'ī, *took his wife away*, 368, 6.  
 xa wō γin kiñ, *they began to shovel off a place*, 379, 11.  
 xa na ya γin tī, *he took him down*, 361, 3.  
 xa nes tete, *they lay down*, 359, 7.  
 xa γūt da, *he was watching*, 331, 6.  
 xa γūt da, *he lived through (the winter)*, 379, 11.  
 xat yel, *he gnawed off*, 309, 2.  
 xīn xats, *he gnawed*, 309, 3.

xō-, back; na- is used of returning from a completed journey, xō-, of an interrupted one.

- xō γa nī t'ate, *they turned back*, 385, 1.  
 Cf. xō nī t'ī yī, *at the turn*, 302, 6.

da-, of position or motion when the place is higher than the ground.

- da a l'q e le 'e, *they used to set*, 303, 7.  
 da ye t'ōk e dī e he<sup>ε</sup>, *because he shot up*, 305, 1. (Fig. 66.)  
 da sa kīts, *tipped up*, 304, 19. (Fig. 62.)  
 da sī l'a, *we jumped*, 394, 18.  
 da cit te'ī, *we were sitting*, 396, 3.  
 da de ts'ī yī, *where they were sitting*, 337, 3.  
 da' ts'ī, *sit*, 371, 4.

de-, relating to fire.

- da de lūt, *he used to burn*, 370, 16.  
 de wq k'ōñ, *build*, 374, 9.  
 de des k'q, *caught fire*, 337, 3.  
 de des k'qn, *burned*, 339, 7.  
 de des k'ōn, *it burned*, 343, 5.  
 de dī k'a', *they kindle*, 392, 8.  
 tsī de γin la, *he threw in the fire*, 304, 9. (Fig. 48.)

ta-, away from.

- ta na de l'e, *ran away*, 364, 16.  
 ta na dīn l'a, *you run off, you are running away*, 327, 13; 387, 3.  
 ta γa de l'a, *they ran away, they were running*, 372, 13; 372, 13.

ta-, tī-, used when the initiation of the act is particularly stressed.

ta nī ts'it lq, *you are beginning to starve*, 356, 5.

ta tc'et des del, *they started*, 363, 3.

tin a γa ne ts'ût, *they began to die*, 374, 7.

tīn ya, *he could walk*, 373, 8.

tī la γin γq, *they began to kill each other*, 377, 5.

tī γa ne lū, *they began to starve him*, 373, 6.

tī da sūt teek', *they started to cry*, 302, 16. (Fig. 3.)

ta-, tī-, with verbs meaning to kill, value undetermined.

ta na ke, *was killing*, 323, 10.

tas γin wq, *were all killed*, 383, 3.

tī nī wō, *was killing them*, 324, 6.

tī gī ūn nī wō, *was killing them*, 324, 5.

te-, tī-, relating to movement into water.

te l'a dq', *when he jumped in the water*, 389, 5.

te det dītc, *he was feeling in the water*, 382, 1.

tī e l'a, *he dived in*, 310, 5.

tī ts'ī tī' he', *who was put in the water*, 348, 9.

Cf. ta tc'ez ya, *he walked ashore*, 332, 14.

t'a-, t'ī-, in.

t'ai ya γin la, *she put inside*, 315, 10.

t'ain ya, *he went in*, 384, 9.

t'a yin tī, *she put him in*, 305, 9.

t'a yin tin, *she put him in*, 311, 6.

t'a na nī t'a, *look inside*, 315, 13.

t'a γin ya, *he went in*, 361, 17.

t'ī 'q, *she put in*, 305, 9. (Fig. 72.)

t'a-, t'ō-, with verbs meaning to die. Compare ta-, tī-, above, a variation due possibly to errors in recording.

t'ais ts'ût, *she is dying*, 355, 2.

t'ais ke', *they began to die*, 380, 17.

t'ai ke e γq, *they would die*, 380, 7.

t'a na won ts'it e cī', *you will die*, 373, 13.

t'a n de ts'it, *they die*, 350, 15.

t'a γa ne ts'it, *they died*, 347, 13.

t'ō ts'ī dī, *he will die*, 373, 9.

t'ō ke' e cī, *we will die*, 368, 12.

tsī-, tcī-, in the fire.

tsī de γin la, *he threw in the fire*, 304, 9.

tcī yit da gin la, *he threw them in the fire*, 313, 16.

tcī ne dūt dūt tetc, *she tried to throw herself into the fire (?)*, 327, 3.

ka-, *for*, with verbs meaning *to go after*, *to get*.

ka ye dī 'i, *look for*, 358, 4.

ka wō dī, *he called for them*, 303, 12.

ka wō t'a ze, *we two will go to him*, 309, 16.

ka wō t'a cī, *we will go to*, 328, 13.

ka nai ya, *go for*, 308, 12.

ka na des ya l'q, *after he is gone for*, 364, 9.

ka cū det dī, *he hunted for*, 330, 5.

ka des ya, *he started for*, 317, 10.

ka dō dji, *let him go for*, 308, 13.

ka ga des 'atc, *they two went after*, 384, 16.

ka de ca, *I will go after him*, 303, 4. (Fig. 12.)

ke-, used of approaching a body of water, river or lake, or an open place in the timber.

ke na ya dī del, *they came down (to a river)*, 385, 13.

ke na de tūn na, *road came to the water again*, 301, 6.

ke na dī datc da', *he came out to (a glade)*, 331, 3.

ke nī ya, *he came down to the river*, 310, 15.

ke γūt din 'atc, *they two came to the river*, 309, 17. (Fig. 152.)

ke dī ya, *he came to (lake)*, 377, 13.

ke din ya, *he came to (river)*, 331, 5.

ke dō na datc, *they had been going*, 333, 3.

ke tcin na yes dai lq, *he crossed*, 301, 7.

ke tc'e dīn del, *they came down to*, 388, 2.

ke-, kī-, *up*, used of climbing a tree or hill.

ke na gī datc, *he kept climbing up*, 303, 9. (Fig. 16.)

ke γī get, *he climbed*, 342, 13.

kī e γin del, *they climbed*, 381, 3.

kū-, kwe-, *in, into*; used of entering a house or other enclosure.

kū e nai ya, *come in*, 326, 10.

kū e γin del, *they go in*, 326, 6.

kū 'i ya, *he was out of sight*, 361, 17.

kū in ya, *he came in*, 322, 8.

kū ye γin 'atc, *they two went in*, 326, 10.

kū yīn da, *go in*, 322, 3.

kū we win sī, *we will go in*, 384, 7.

- kū won ya<sup>ε</sup>, *you go in*, 326, 6.  
 kū γai ya, *he went in*, 367, 11.  
 kū γa ts'ût, *fell in*, 341, 15.  
 kū tc'e γin deł, *they went in*, 386, 3.  
 kū ke ye gīn la<sup>ε</sup>, *they put them in*, 381, 12.  
 kwe ya, *she goes in*, 391, 8.  
 kwe yatc, *he goes in*, 355, 8.  
 kwe wō ya<sup>ε</sup>, *go in*, 329, 2.  
 kwe na dja, *he came in*, 386, 16.  
 kwī ya, *she goes in*, 391, 11.

k'e-, used with stems meaning *to cut* and *to pull* making the verbs mean *to sever*.

- k'e yin yic, *he broke it*, 370, 10.  
 k'e yin nī yītc, *he broke them*, 313, 16.  
 k'e ne tcō, *I broke*, 396, 11.  
 k'e nī yic, *break it*, 370, 10.  
 k'e nī t'ats, *he cut off*, 302, 13. (Fig. 7.)  
 k'et da yītc, *he broke*, 368, 3.  
 k'e nī xūl, *he broke with a blow*, 327, 17.

#### OBJECTIVE PREFIXES.

The object in the form of a pronoun stands at or near the beginning of the verb. For the first person singular ca-, ce-, ci-, se-, sū-, and the second person singular na-, ne- are found.

- xa ca le, *do that to me*, 348, 9.  
 a ce ne le', *do something to me*, 320, 11.  
 a cin la<sup>ε</sup> 'e, *he did it to me*, 362, 8.  
 sez ze xai, *he killed me*, 325, 1.  
 sūn γin 'ak, *fooled me*, 308, 19.  
 a xain la, *he gave us*, 305, 17.  
 a xa dja zū xel, *they will kill us*, 391, 2.  
 na gūs 'ī, *I saw you*, 307, 16. (Fig. 128.)  
 ne tc'et dī, *they say of you*, 319, 2.  
 at dūk gat, *he shook himself*, 311, 12.

ya-, ye-, yī-, yō-, the demonstrative used as a direct or indirect object.

- ya ōn la<sup>ε</sup>, *she made for him*, 315, 15.  
 ya yī 'q, *he gave him*, 312, 2.  
 ya nīl letc, *she brought for him*, 311, 9.  
 ya nī tcūt, *they gave him food*, 358, 10.

- ye na des ya, *he went home with him*, 339, 1.  
 ye ne cō, *she reared it*, 369, 17.  
 ye ne djit, *he was afraid of*, 344, 1.  
 ye' nī 'ak', *she fooled him*, 333, 15.  
 ye ze' xai, *he killed it*, 322, 13.  
 yes ġōt, *he stabbed him* 370, 10.  
 ye tc'e le, *he left it*, 352, 3.  
 yīn tcūt, *he caught them*, 306, 11; 339, 16, 18.  
 yī dī 'a', *he minded him*, 329, 16.  
 yō' nai ya, *he came up to him*, 363, 20.  
 yō nī e dja, *he watched him*, 308, 10.  
 yū nī 'ets, *he kicked him*, 308, 1.

The objective prefixes appear clearly in the following lists.

- nī ya dī tī, *he took him*.  
 nī cat dī tī, *he took me*.  
 nī nat dī tī, *he took you*.  
 nī a rat dī in la, *he took us*.  
 nī na ġūt dī i la, *he took you (plu.)*.  
 nī gū yat dī la, *he took them*.  
 mī ne jit', *I am afraid of him*.  
 cī nī djit', *he is afraid of me*.  
 nī nī jit', *I am afraid of you*.

#### DEICTIC PREFIX.

tc'a-, tc'e-, tc'-, seems to be used of an indefinite or unnamed subject.

- tc'a' i, *someone saw*, 318, 10.  
 tc'a 'ōl da', *if a boat passed*, 345, 10.  
 tc'a yał, *he walked*, 332, 11.  
 tc'a ġin wō, *they killed*, 378, 16.  
 tc'a dail, *they were moving*, 375, 2.  
 a tc'et dī, *they said*, 333, 5.  
 tc'e 'i', *they saw them*, 354, 6.  
 tc'e des bak, *they went to war*, 386, 1.  
 tc'e des del, *they started*, 346, 15.  
 na tc'i yīc, *they felt him*, 345, 13.

#### FIRST MODAL PREFIXES.

ze-, z-, the verb *to kill*, stem -xai, always has z- following the deictic ye-.

- ye ze xai, *he killed him*, 308, 2. (Fig. 142.)

- ze' xai ī la, *killed*, 318, 4.  
 tc'e ze' xai, *he killed*, 332, 16.  
 tse zū xai le, *we will kill him*, 319, 2.

de-, dī, dū-, apparently refers to the initiation of an act; with *a* following *s* it gives the concept of progression.

- de l'e, *he ran*, 372, 10.  
 dē zūt, *I was hunting*, 393, 1.  
 des 'atc, *they two started*, 327, 5.  
 des ya, *I started*, 359, 2.  
 des la, *he started away with*, 369, 5.  
 • des sō, *it ran after*, 395, 9.  
 des γain, *was carrying*, 337, 7.  
 des bat, (also des bak'), *went to war*, 388, 1.  
 des tō, *she carried*, 357, 13.  
 des ts'i, *they were sitting*, 363, 16.  
 de xūs, *fled*, 397, 3.  
 de bût', *was hungry*, 336, 9.  
 dī e ts'i', *they were sitting*, 384, 6.  
 dī e kī, *I paddled*, 355, 10.  
 dī ya, *are you going?* 337, 8.  
 dīn ya, *you go*, 333, 6.  
 dīn dle, *you run*, 307, 17.  
 dīn ts'ūk' et de', *if you hear*, 375, 5.  
 dīn γai, *you carry*, 372, 11.  
 dīs da', *I was moving*, 349, 16.  
 dī ts'ūk, *he heard*, 370, 11; 342, 11.  
 dū jē cī, *I will go*, 342, 3.  
 dū jīt e cī', *I will hunt*, 324, 9.  
 dū cai, *I will go*, 346, 5; 338, 1.  
 dūc xain, *I will carry*, 372, 1.  
 dū dji', *let him go*, 309, 6; 307, 12.  
 dūt lūtc, *who carries arrows*, 313, 14.

da-, in a position before the second modal prefixes and following adverbial and objective prefixes. The meaning seems to be *from*, *off*, agreeing with dī-, on p. 477.

- ca da γūt tcīt, *let go of me*, 388, 17.  
 Cf. ca' tcūt, *take hold of me*, 388, 16.  
 xa da was sīl, *they run out*, 316, 12.  
 na da sa 'a, *stood*, 337, 14.  
 da γain t'ats dji, *he cut off*, 352, 2.

## SECOND MODAL PREFIXES.

Most if not all Athapascan dialects have verb forms containing obscure elements which seem to refer to the relative progress of the act. Of these, two seem to have recognized force. -n- (when alone -nī-) marks the completion of an act. It is found with adverbial prefixes which may be interpreted as necessitating completed action. -γ- seems to be employed of acts in progress. The third second modal -s-, is used of objects at rest, but also very regularly with certain prefixes and adverbial phrases such as *de-* and *ye t'a*.

nī-, n-, of completed action, also with certain adverbial prefixes.

nī ya, *he came*, 307, 8. (Fig. 120.)

nī l'a', *came running*, 303, 14. (Fig. 34.)

k'e nī la, *he placed on them*, 317, 14.

a yin la', *he made him*, 307, 2. (Fig. 109.)<sup>1</sup>

yin tcūt, *he caught it*, 306, 11. (Fig. 102.)

γα-, γi-, γû-, of action progressing, and with certain adverbial prefixes.

kū γa γin 'atc, *they (two) went in*, 381, 8.

γain te lō, *he had slept*, 303, 18. (Fig. 38.)

γin lī dō la, *when they were*, 310, 17. (Fig. 174.)

γin da, *he sat*, 323, 14.

γin del, *they flew off*, 310, 12. (Fig. 177.)

γin tī, *lay*, 374, 13.

a γûl le', *they tried*, 303, 13. (Fig. 33.)

a γût da, *they will live*, 303, 5. (Fig. 14.)

na γût l'a, *he ran*, 387, 5.

γût l'el, *was running along*, 332, 9.

na γût dał da', *when he comes back*, 305, 19. (Fig. 189.)

γût tīnī, *he was carrying*, 364, 14.

s-, used of actions which are persistent such as remaining in position. It also occurs with certain prefixes and adverbs.

se 'ō, *lay there*, 317, 4.

se lūt', *were caught*, 369, 6.

se gōt, *he stabbed*, 387, 9.

sûl la, *were lying*, 356, 13.

sût da', (*he*) *sits*, 302, 18. (Fig. 8.)

sût tī, *lay*, 308, 17.

<sup>1</sup> There is some doubt whether the *n* in the two last verbs listed is second modal or whether a third modal *n* is present. Cf. Hupa, Bul. 40, p. 120.



da se tɔ, *lay on them*, 318, 8.  
 des ya, *he started*, 307, 6. (Fig. 118.)  
 des ɣain, *was carrying*, 337, 7.  
 des t'atc, *he cut open*, 305, 12. (Fig. 12.)  
 ye t'a se deɬ, (*near them*) *they came*, 383, 17.

-ō-, -ū-, with a position preceding the subject prefix, or where it is lacking, the stem. It denotes the future.

da wō deɬ e cī, *we will come*, 370, 5.  
 xa dū 'ac e cī, *they will go out*, 336, 1.

#### SUBJECTIVE PREFIXES.

First person singular -c-, -s-, a reduced form of the independent pronoun cai on page 428 above. In certain verbs the prefix does not occur. Hupa and many other dialects have a vowel ī or ē for all definite tenses.

'a wōc dle, *I will make*, 343, 15.  
 Cf. a wōn dla', *he made*.  
 a dūc le hī, *I will make*, 307, 3.  
 ɨ dū cū dī, *I will drive them*, 341, 7.  
 wōc xwōñ, *I will kill*, 389, 11.  
 ne dūc de lɨ, *we will go with you*, 337, 9.  
 nūc le, *I took down*, 304, 9. (Fig. 46.)  
 nūc tai', *I will look*, 322, 1.  
 ɣūc da 'ɨ 'ɨ, *I was living*, 352, 16.  
 dec bût, *I am starving*, 319, 15.  
 dū cai, *I will go*, 338, 1.  
 dūc xain, *I will carry*, 372, 1.  
 Cf. diñ ɣai, *you carry*, 372, 11.  
 ɣūc keɬ ī ī, *I was paddling along*, 355, 11.  
 ka de ca, *I will go after him*, 303, 4. (Fig. 12.)  
 kwūc dī, *I thought*, 347, 17.  
 Cf. kū dī, *he thought*, 347, 11.  
 a wōs lī, *I will get*, 316, 10.  
 as t'ī ka la, *I will be*, 303, 4. (Fig. 6.)  
 a ɣūs set, *I ate it*, 320, 6.  
 ūs t'a le, *I will put feathers on*, 308, 6. (Fig. 148.)  
 na ɣūs 'ɨ, *I saw you*, 307, 16. (Fig. 128.)  
 zūs xai lɨ, *I will kill him*, 364, 10.  
 Cf. ze xaj et de, *if I kill him*, 364, 11.

γûs 'i, *I saw*, 318, 4.  
 des ya, *I started*, 339, 2.  
 dîs da', *I was moving*, 349, 16.  
 gōs tai, *I will look at*, 311, 15.  
 ōn de xûl, *I threw it away*, 394, 16.  
 ne tis, *I will lie down*, 325, 4.  
 nī la 'i 'i, *I brought it*, 367, 13.  
 zī a xai, *I killed*, 312, 12.  
 γī wōn, *I have killed*, 377, 15.  
 de ya, *I came*, 358, 16.

First person plural. The southern dialects of Athapascan have *t*, usually appended to a preceding syllable and standing immediately before the stem. But a few cases of *-t* have been noted in Beaver. A vowel; *i*, or *ū* or *ō* usually is found. The *ū* or *ō* may however be connected with the future and have no relation to the subject.

a wō de cī, *we will live*, 322, 12.  
 a na ū de he, *we will surround (?)*, 318, 7.  
 a tc'ûl le, *we will make*, 318, 12.  
 wō 'a cī, *we will travel*, 324, 12.  
 Cf. γa ac, *they traveled*, 324, 13.  
 me γait da γa, *we will live*, 324, 11.  
 na wō de lī, *we will come*, 316, 8.  
 Cf. na γa deł, *they came*, 316, 8.  
 sût dū lī dī, *we will build a fire*, 317, 17.  
 γī zū xaił, *we would have killed him*, 387, 13.  
 γīt dle', *we stayed*, 338, 4.  
 de sī ts'ī 'i 'i, *we are sitting*, 387, 4.  
 de sī k'ōn, *we built*, 396, 1.  
 dī t'es, *we will roast*, 371, 15.  
 ts'a dū de lī, *we will go*, 317, 8.  
 ts'ûz zū xaił, *let us kill him*, 318, 16.  
 ka wō t'a ze, *we two will go to him*, 309, 16.  
 ka dō dī ē lī', *we will go for*, 309, 14.

Second person singular. *-ne-*, *-nī-*, *-n-*; if no syllable is available for the attachment of the *n* it stands as a separate syllable with its vowel, but where a syllable is present it usually is appended.

a ne le', *you make*, 315, 14.  
 ma ne t'es, *cook for him*, 320, 2.  
 xa ne le, *get out*, 367, 6.

- xō ne da', *turn back*, 385, 5.  
 yū nī le', *jump on it*, 306, 10. (Fig. 100.)  
 Cf. yūn l'a he, *he jumped on it*, 306, 10. (Fig. 101.)  
 mō nī ī nī da, *you watch them*, 309, 18.  
 Cf. mō nī e dja', *he watched them*, 309, 18.  
 nī nī le', *put (on the ground)*, 317, 3.  
 Cf. nī lī, *she put*, 317, 3.  
 tī nī ya, *go*, 359, 4.  
 a wōn da, *you will be*, 306, 7. (Fig. 98.)  
 'q dīn da, *you will be*, 320, 1.  
 me k'ai n ta, *look*, 371, 18.  
 Cf. k'ai ta 'ī 'ī, *he looked*, 371, 18.  
 nī won le', *you leave*, 326, 8.  
 nī na dīn da, *you cross*, 333, 13.  
 nī γīn l'a, *you run*, 307, 19. (Fig. 140.)  
 nī dīn le, *get it*, 323, 16.  
 Cf. na nī la, *she brought*, 323, 17.  
 zīn xai e lī lq, *you killed him*, 365, 5.  
 sīn da, *sit (imp.)*, 346, 5.  
 γīn γai la, *you are carrying?* 343, 11.  
 γīn da, *you live*, 320, 4.  
 γīn tset, *you ate*, 320, 4.  
 dīn ya ne, *you went*, 317, 17.  
 dīn dle, *you run*, 307, 17. (Fig. 129.)  
 ta na dīn l'a, *you are running away*, 387, 3.  
 ta na de l'a, *he ran away*, 387, 3.  
 kū yīn da, *go in*, 322, 3.  
 kū dīn dī, *you think*, 347, 8.

Second person plural. -a'-; but this is probably due to a contraction with an initial vowel. The final aspiration is the chief characteristic occurring also in all known dialects of Athapaskan.

- a wa' dlī, *make*, (plu. imperative), 314, 18.  
 a na t'ī, *you are*, (plu.), 305, 18.  
 a' le', *you make*, 339, 5.  
 wa' sīl, *you will run along*, 315, 20.  
 ea' tete, *lie down*, 359, 12.  
 γī zū xail, *you kill*, 323, 3.  
 da ts'a, *are you sitting*, 314, 8.  
 Cf. de ts'ī lō, *they were sitting*, 314, 8.  
 ta na dīl, *go* (plu. imperative), 318, 2.  
 ḡa 'ac ī, *go* (plu. imperative), 310, 8.

Third person. The third person as subject is not represented in the verb.

In the future which is often hortative a ū appears.

xa dū' 'ac e cī, *they will go out*, 336, 1.

Cf. xa de 'atc, *they went out*, 336, 3.

da yūn lī', *they will be*, 317, 12.

kū dū dī, *he will think*, 387, 8.

yī gūt ū le, *let them take*, 314, 4.

na nū tī, *let him keep you*, 321, 1.

de 'a dū ya', *let him come*, 342, 2.

dū dji', *let him go*, 307, 12.

dū dji dī, *let him hunt*, 333, 1.

Cf. de djūt de, *he had gone (hunting)*, 333, 2.

tc'ū de lī, *let them come*, 341, 17.

The subjective prefixes may be more readily perceived in the following paradigms.

ac t'ī, *I am*.

a sī t'ī', *we are*.

a na t'ī, *are you?*

a' t'ī', *are you?*

'a t'ī, *he is*.

a gūt t'ī, *they are*.

nūc te, *I am going to lie down*.

na wōt tī, *let us lie down*.

nī te, *lie down*.

na te', *lie down (two of you)*.

nū tī', *let him lie down*.

γūn nū tī', *let them lie down*.

γas da', *I am alive*.

γīt da', *we are alive*.

γin da', *you are alive*.

ya γat da', *you (plu.) are alive*.

γat da', *he is alive*.

ya γīt da, *they are alive*.

'a dūc dī', *I know*.

'a da' 'īt dī', *we know*.

gōn 'a da' na dī', *do you know?*

gōn a da wa' dī', *do you know?*

'a da wūt dī', *he knows*.

'a da γa dī', *they know*.

kwīc dī', *I thought*.

kū wī dīt dī', *we thought*.

kū dīn dī', *do you think?*

kū do' dī', *do you (plu.) think?*

kū wī dī', *he thought*.

kū γūt dī, *they thought*.

dū jīt, *I will hunt*.

da wōt dji de, *we will hunt*.

dīn djīt, *you hunt*.

da' djīt, *you hunt*.

dū djīt, *let him hunt*.

γūt dū djīt, *let them hunt*.

na ca jūt, *I was hunting*.

na 'īt' djūt, *we are hunting*.

na cin djūt, *have you been hunting?*

na ca' djūt la, *have you been hunting?*

na djūt *he is hunting*.

na γūt djūt, *they have been hunting*.

ū sīts, *I am going to eat.*

īn sīts, *you eat.*

ū sīts 'e, *let him eat.*

(kwa) a gūs sīt, *I have eaten.*

gōn a gīn sīt, *have you eaten?*

at sīt, *he has eaten.*

### THIRD MODAL PREFIXES.

The term third modal prefix was employed in discussing certain Hupa verbal elements which stand immediately before the stem following the subjective prefix when one is present.

-dī, -t- (coming before a glottal stop -t'-), occurs with prefix na- meaning *back* or *again*. Since the prefix na- has the force of repetition this prefix containing the dental may mean *from*, the two together meaning *back from*.

na wō dī ġa, *it was daylight again*, 303, 8. (Fig. 15.)

na γūt dī dja, *does he come back?* 305, 19. (Fig. 96.)

na des t'atc, *they started back*, 302, 10.

na γūt de t'atc, *they two went away from*, 374, 10.

Cf. na γin t'atc, *they two came*, 374, 11.

Certain stems are invariably preceded by -dī.

ya tc'e dī bat, *they were starving*, 319, 11.

ye dī ts'ūk, *heard him*, 324, 10.

-n-, preceding the stem, but occurring only in the third person. For phonetic reasons it may have disappeared from the other persons. The meaning is unknown.

xa ya γin tī, *he took it out*, 361, 12.

### STEMS.

The position of the stem is at or near the end of the complex. In its function it fairly well defines the nature of the act as will be observed in the following list in which the stem alone varies.

des 'atc, *they two started*, 327, 5.

des ya, *he started*, 346, 16.

des la, *he started away with*, 369, 5.

des sō, *it ran after*, 395, 9.

des γain, *was carrying*, 337, 7.

des bak, *were going to war*, 362, 14.

des da, *he camped*, 366, 14.

des deɬ, *they went*, 334, 3.  
 des tō, *he raised*, 330, 8.  
 des t'atc, *he cut open*, 305, 12.  
 des ts'i, *they were sitting*, 363, 16.  
 des kī, *he started to paddle*, 376, 4.

xain 'a', *it stuck out*, 396, 5.  
 xain 'q, *he took out*, 386, 13.  
 xain lat, *he floated up*, 344, 11.  
 xain deɬ, *they came out*, 356, 15.  
 xain ya, *he came out*, 390, 6.  
 xain la, *he took out*, (plural object), 312, 10.  
 xain ti, *he took out* (a fish), 306, 11.  
 xain tsī, *they pushed out*, 384, 10.

-‘a', *to find*.

ye wō' 'a', *he found him*, 337, 1.  
 wōc ɤ le cī, *I will find him*, 335, 12.  
 wō γī 'a', *they found*, 344, 8.  
 gī 'a, *they found*, 311, 3.

-‘a', *to give commands, to speak as a chief*.

a da dī 'a', *what are you saying?* 315, 5.  
 ye' 'a', *he gave orders*, 390, 1.  
 ye γōn 'a', *what he is saying*, 360, 15.  
 ye ge tce 'a tci, *he gave them commands*, 353, 14.  
 ts'e ye de 'a', *he sent her*, 362, 10.  
 ka de 'a, *he sent*, 322, 10.  
 Cf. γa nī wō nī q, *he planned*, 378, 8.

-‘a', *to pay attention to, to mind*. Perhaps connected with the last stem.

e γa 'a', *they were bothering*, 387, 17.  
 yīn dī dī 'a', *took notice*, 353, 8.  
 cī dī da γq̄n 'a', *pay any attention to me*, 375, 6.  
 kīn dī ne 'a', *you minded it?* 320, 15.  
 kīn dī 'a', *he cared*, 327, 2.

Čhip., (p. 141) -‘a, *to send one, to give directions*.

-‘a, -‘ai, *to have position*. Compare -‘q, below.

wō wōn 'a, *sun (?) moved*, 344, 10.  
 na 'a, *it stands*, 355, 7; *stands up*, 355, 6.  
 na da sa 'a, *stood*, 337, 14.  
 nī 'a, *standing*, 394, 1; 396, 4.

ne 'a', *bring it*, 367, 13.

me da din 'ai si, *those they are sticking out of*, 314, 11.

xain 'ai, *sticking out*, 387, 6.

Chip. (p. 141) -'a, -'ai, -'ā, -'aL.

Hupa (p. 203) -ai, -a.

Kato (p. 59) -'ai', -'a'.

-'ac (-'ûc), -'atc, *to go*, dual only. The t' preceding the stem is either the first person element or a modal element which is associated with na-, *back*, on p. 477 above.

wɔ t'a ji, *we will go somewhere*, 368, 11.

na ya di t'ac, *they came back*, 374, 15.

na ya t'ac, *they two traveled*, 339, 2.

na da wō t'ac, *we two will go back*, 374, 5.

ya 'ac, *they went along*, 384, 16.

ya nī γûn nī 'ac e lɔ, *they were married to*, 366, 5.

gō da 'ac, *go*, 328, 14.

ka wō t'a cī, *we will go to*, 328, 13.

ka ya 'ûc, *they two went for*, 357, 1.

ɛ̃ di di ya des 'atc, *they met*, 375, 11.

wō 'a cī, *we will travel*, 324, 12.

wō t'a cī, *we two will go*, 368, 14.

na γût des t'atc, *they started back, they started*, 374, 6; 385, 6.

γût des 'atc, *they two went*, 302, 14. (Fig. 1.)

des 'atc, *they two went*, 327, 8.

ke γût din 'atc, *they two came to the river*, 309, 17. (Fig. 152.)

Chip. (p. 141) -'as, -'az, -'ais.

Nav. yī 'ac, *they two are walking*.

-at', *to bite*.

mī hīn nī at', *I bit together*, 395, 4.

Chip. (p. 143) -'aiL, *to bite*.

Hupa (p. 206) -aL, -ûL, *to chew*.

Kato (p. 60) -al', -aL, *to chew*.

Nav. (p. 86) nnsh'al, *I eat corn*.

-'a', -'ak, *to fool or deceive one*.

ye ka sūn na γin a ya, *why do you fool me?* 308, 19.

nūc 'a' hī, *I will fool them*, 385, 7.

ye' nī 'ak', *she fooled him*, 333, 15.

na nes 'ak, *he was fooled*, 312, 1.

sūn na γin 'ak, *fooled me*, 308, 19.

-*el*, -*ōl*, to float, to go by boat, to paddle.

na *γin* *el*, they were floating, 338, 8.

de *el* *lō*, they went with a boat, 390, 4.

na *γa* *ōl*, they came back, 390, 4.

na *γa* *ōl*, were swimming, 376, 10.

te'a *ōl* da, if they paddle, 345, 11.

te'a *ōl* da', if a boat passed, 345, 10.

Chip., (p. 143) -*el*, -*el*, -*ūl*.

Ten'a, (p. 210) -*ihl*, to float, or to cause to float.

-*ets*, (-*ets*), to step, to kick, the general meaning seems to be any movement of the feet.

ye le da *nī* *ets*, they all stepped on, 314, 13.

yū *nī* *ets* *i* he, because he kicked him, 307, 18. (Fig. 132.)

yū' *nī* etc, he kicked it, 356, 15.

me *dī* *ets*, I took off (snowshoes), 395, 11.

*nā* *dī* t'es, he put them (snowshoes) on again, 329, 6.

Cf. *ī* k'e *nī* *et*', she spread her legs, 376, 11.

Chip., (p. 143) -*et*.

Jic., (p. 185, 1. 3) *yī* *dīl* es, he put on moccasins.

-*ī*, to have in one's possession, to conceal, to steal.

a' *ī*, he had, 378, 7.

a *γa* *ī*, they had, 381, 5.

a *γai* *ī*, they had taken, 375, 16.

'a *ts'e* *ī*, they had it, 392, 4.

me a *ye* *ī*, who stole it? 362, 7.

na *ye* ne *ī*, he hid, 336, 18.

na ne *ī*, she did, 380, 8.

*nī* *ya* *ī*, stole it, 362, 7.

te'e *nes* *ī*, they stole her, 333, 9.

Chip., (p. 143) -*ī*, to steal.

Ten'a, (p. 209) -*an*, to get, to secure.

-*ī*, -*ītc*, to do a definite thing.

'a *ye* *ī*', they did it, 383, 19.

a *wō* *ī*, we will do it, 317, 8.

a *wōn* *ī* e *cī* la, you will do, 351, 13.

a *ce* *ī*, he did it to me, 320, 17.

a *γī* *ye* *ī*, they did it, 385, 17.

xa *cī* *ītc*, we used to do this way, 326, 15.



-‘q, used of the position or moving of a single object, round or undetermined as to shape.

ya yin ‘q, *he gave it to him*, 314, 1.

na nī ‘q’, *he brought*, 367, 19.

nī ‘q, *he put down*, 367, 11.

nī ye dī ‘q, *he took it*, 362, 7.

nī dī ‘q, *I took up*, 393, 18.

sa ‘q, *lay there*, 373, 18.

t’ī ‘q, *she put in*, 305, 9. (Fig. 72.)

ma wō ał, *you give to him*, 351, 14.

Chip. (p. 141) -‘a, -‘ai, -‘ā, -‘aL.

Hupa (p. 206) -an, -ûñ, -auw.

Kato (p. 59) -‘añ, -‘ac.

-‘ûn, exact meaning uncertain.

e de ka da wō de ‘ûn, *they were trying what they could do*, 348, 2.

et de k’a da wō de ûn, *they were trying their power*, 354, 9.

mût dai ya sîn ne ‘ûn, *they tried to prevent her*, 316, 20.

na ‘e ‘ûn, *he hears*, 345, 11.

na ts’e ne ‘ûn, *they restrained him*, 319, 16.

-ya, *to stand*; used of men and animals, usually in the plural.

na de ya, *stood*, 309, 18; (Fig. 162); *stood there*, 349, 7.

nī de ya dji‘, *where they were standing*, 339, 11.

Ten’a (p. 213) -yo, *to stand* (plural only).

Hupa (p. 212) -ya, *to stand on one’s feet* (used in the plural only).

-ya, -yał, -yī, *to go, to travel*; used in the singular only; see -‘ac, -‘atc, dual, and -deł, plural.

ōn des ya, *he started back*, 307, 10. (Figs. 123, 150.)

ne ya, *you go*, 357, 9.

nī ya, *he came*, 307, 8. (Fig. 120.)

des ya, *he started*, 307, 6. (Fig. 118.)

dīn ya e, *did you come*, 377, 14.

kō nai ya, *he came to*, 303, 6. (Fig. 20.)

a ya yał, *he was walking*, 346, 6.

gū yai yał, *he walked along*, 303, 6. (Fig. 20.)

ma γûs yał xa, *I would go behind*, 393, 6.

γai yał, *he walked*, 301, 5.

γa yał, *he went*, 305, 3. (Fig. 75.)

a te’it dū yī, *let him come*, 315, 4.

-ye, -yī, *to be named, to call by name.*

‘ō ye, *called*, 318, 13.

ō ye, *was named*.

ū ye, *was named*, 366, 8.

ū' ye, *they are named*, 341, 11; *his name was*, 329, 8.

dī e ū ye, *what is his name*, 302, 18. (Fig. 5.)

ū yī, *called*, 389, 7; *is named*, 325, 14.

Chip. (p. 145) -ye<sup>ε</sup>, -yī<sup>ε</sup>.

Kato (p. 61) -yī.

-yīc, *to find out or know a thing by subtle means, to discover.*

na ye yīc, *she found out*, 357, 6.

na yes yīc, *she knew him*, 357, 16.

na nī yīc a cō<sup>ε</sup>, *might see you*, 319, 6.

na tc'ī yīc, *they felt him*, 345, 13.      .

na gū ye yīj, *they saw them*, 389, 2.

Cf. et de γa de wō yec e cī, *we will get caught*, 385, 2.

et de ga da wō yel e cī, *we will get caught*, 385, 5.

-yīc, -yītc, *to break.*

k'e yin yīc, *he broke it*, 370, 10.

k'e nī yīc, *break it*, 370, 10.

k'e yin nī yītc, *he broke them*, 313, 16.

Cf. tc'e yīc, *rubbed up*, 392, 7.

Chip. (p. 145) -yez, yūs.

Kato (p. 62) -yīc.

Hupa (p. 220) -yeūw, *to rub, to knead.*

-wō, -wō, (-γō), -wū, -wōn, -wōn, *to kill, to slaughter*, used with plural objects only; cf. -xai, below.

a wō', *she killed*, 357, 5.

a γain wō lō, *he killed*, 371, 11.

e wō', *killed*, 335, 2.

ya wō, *he killed them*, 371, 9.

ya γin wō, *he killed*, 316, 1; 315, 17.

ya γūt des wō, *he has killed*, 310, 3. (Fig. 164.)

ye γain wō, *he killed*, 367, 7.

ye γin wō, *he had killed*, 318, 7.

ye γin γō lō, *he killed*, 319, 8.

ye γin wū, *they have killed*, 382, 15.

ye gai wōn, *he killed*, 341, 14.

gī wōn, *I killed*, 370, 14.

-wât', -wôt, *to be smart* (?).

na wât', *is smart*, 394, 10.

na wôt dī ka, *are smart*, 336, 3.

-la<sup>ε</sup>, see -le<sup>ε</sup>, -la<sup>ε</sup>.

-la, see, le, -let, -letc.

-le, *to leave, to quit*.

ye tc'e le, *he left him*, 326, 19; 325, 11.

ye tc'e le, *quit*, 360, 4.

ye tc'e le', *he left him*, 351, 3.

me tc'e ne le, *leave him alone*, 346, 8.

-le, *to be bad, or mean*.

mī tc'e le, *are bad*, 306, 17. (Fig. 108.)

me tc'e le 'i 'i, *used to be bad*, 310, 12. (Fig. 181)

-le', -la<sup>ε</sup>, *to make, to cause*.

a wōn le', *you make*, 367, 12.

a ne le', *you make*, 315, 14.

a le, *he made*, 351, 5.

a' le', *you make*, 339, 5.

'a γa yi le', *they did it*, 310, 7. (Fig. 166.)

a tc'ul le, *we will make*, 318, 12.

a yi le yō tc'e, *he could do anything*, 351, 3.

'a li', *he made*, 303, 6. (Fig. 14.)

'a' yin la<sup>ε</sup>, *he fixed it*, 361, 13.

'a yin la<sup>ε</sup>, *he caused*, 303, 1. (Fig. 9.)

a γi yin la<sup>ε</sup>, *they fixed*, 381, 12.

a tc'in la<sup>ε</sup>, *they made*, 304, 1.

'ō la<sup>ε</sup>, *she made*, 305, 8. (Fig. 77.)

ūs lu ī, *I made*, 355, 10.

Chip. (p. 147) -la, -le, -la, -le.

Hupa (p. 230) -lau, -la, -lū, -le.

Kato (p. 63) -lag, -la', -le'.

The stems with a preceding -d, -dle', -dlj, -dla<sup>ε</sup> are probably connected with the last but the phonetic relation is not clear.

'a wōc dle, *I will make*, 343, 15.

a wō dle, *we will make*, 384, 6.

'a wō dle, *she made*, 305, 8.

a wō wa dle', *make*, 371, 5.

a wa' dlj, *make*, 314, 18.

'a' wō dlj, *who made it*, 392, 5.

a wō dī dīa, *he made for himself*, 382, 12.

\*a wōn dīa\*, *he caused*, 310, 1. (Fig. 163.)

-le, -lel, -letc, -la, of the position or moving of several similar objects.

For some unknown reason ropes and long flexible objects are included under this stem.

nūc le, *I took down*, 304, 9. (Fig. 46.)

in dō wa lel, *you take*, 314, 11.

nī wōn lel, *you leave*, 326, 8.

nō letc, *you bring*, 336, 17.

nī nūl letc, *bring*, 311, 9.

dūt lūt, *who carries arrows*, 313, 14.

ōñ kū des la, *he threw them away*, 322, 11.

ye he yū nī la', *he threw them at him*, 339, 18.

ye des la, *he threw them*, 341, 15.

mai la, *he put down*, 304, 8. (Fig. 45.)

na dī la', *she took up (a rope)*, 305, 14. (Fig. 94.)

nī na ye dī la', *he took back*, 303, 15. (Fig. 27.)

sūl la, *lay*, 375, 17.

gū ya da sel la, *he allotted*, 319, 9.

Chip. (p. 147) -la, -lai, -lel.

Hupa (p. 227) -lai, -la, -lūw.

Kato (p. 62) -lai, -la, -lāc.

-le, -letc, -lin, -lī, *to be*; -dle results from the dental of the modal prefix associated with the iterative na-

ai le, *they are*, 304, 11. (Fig. 53.)

ī le, *we were*, 396, 1.

ōn letc a le', *they used to be*, 350, 3.

nī wq le', *they breed*, 350, 8.

nī le', *is born*, 391, 7.

e līn, *it is*, 363, 19.

e lī, *he was*, 328, 7.

e lī, *were*, 343, 9.

e lī', *it was*, 341, 10.

as lī, *I was*, 395, 17.

ac lī, *I was*, 395, 16.

wōn lī, *it is*, 305, 5. (Fig. 76.)

na wōc dle e ka, *I will become again*, 337, 8.

Chip. (p. 147) -lī, -lī, -le.

Hupa (p. 233) -len, -liñ, -lū, -le.

Kato (p. 63) -liñ\*, -le.

-lū, *to rain, to hail.*

ya lū, *it hailed*, 306, 2. (Fig. 88.)

ta wō lū, *it rained*, 306, 2. (Fig. 88.)

Kato (p. 64) -lō, *hail.*

-lūz, -lūc, *to draw, to drag*; used of a sledge.

des lūz lq, *he dragged it*, 358, 6.

a te'ų nī lūc, *someone had drawn*, 303, 18. (Fig. 29.)

Hupa (p. 237) -lōs, *to drag, to pull along.*

Kato (p. 64) -lōs, *to lead.*

-lūt, -li dī, *to burn*; intransitive, and in one case transitive; see -lūt for the usual transitive form.

me' k'e des lūt, *he started to burn*, 343, 7.

mūk k'ūt des lūt, *he was singed*, 303, 14. (Fig. 35.)

re da ɣin lūt, *burned*, 337, 4.

mūk k'ūt da li dī i he', *because he would be burned*, 303, 12. (Fig. 18.)

le k'e ū h dī, *we will burn him*, 339, 5.

-lūt', -lī, *to melt.*

ū gūt dīn lūt', *the snow melted*, 380, 12.

ū ɣa dī lī, *snow was melted*, 348, 10.

ū wat dī la dō', *until the snow is melted*, 371, 16.

-lūt, -dlūl, -dlūtc, *to be caught with a rope, to be taken in a snare.*

sa lūt i, *was caught*, 303, 11. (Fig. 32.)

sa lūt dī, *was caught*, 303, 16. (Fig. 36.)

se lūt, *he caught*, 374, 10.

es dlūl, *was caught*, 364, 13.

i dlūtc, *were snared*, 392, 16.

Chip. (p. 148) -lū, -lū.

-lūts, *to urinate.*

i sāl lūts, *he urinated*, 314, 17.

ye ta sāl lūts, *urinated on*, 396, 13.

sāl lūts, *it urinated*, 315, 7.

ta sāl lūts, *urinated on*, 396, 12.

k'e wō lūts ūs sī, *let him urinate on*, 315, 1.

Hupa (p. 236) -litc.

Kato (p. 64) -lūts.

-lū, *to starve*, (?).

ca ɣa lū, *they are starving me*, 365, 13.

γī ye lū, *they were starving*, 379, 5.

tī γa ne lū, *they began to starve him*, 373, 6.

-lūt, *to burn*; transitive: see -lūt, the intransitive form.

xa ya da ne lūt, *she singed them*, 323, 17.

xa ya da ne lūt yū, *she had singed them*, 324, 1.

da de lūt, *he used to burn*, 370, 16.

ġet de lūt, *he burned*, 371, 7.

Hupa (p. 236) -lit, *to burn*; ĩp. 239) -Lit, *to cause to burn*.

Kato (p. 64) -lūt, -Lūt, *to burn*.

-lûts, *to shoot*, the idea of hitting, wounding, seems to be uppermost in mind.

e de lûts, *he shot*, 216, 13.

ye yet dain in lûts, *he shot through them*, 310, 2.

ye da lûts, *he hit him*, 302, 8.

ye de lûts, *he stabbed him*, 309, 3.

Kato (p. 64) -La, *to shoot*.

-l'a, -l'e, -l'ic, -l'etc, -l'el, -l'il, *to run, to jump*.

e' de l'a, *he ran*, 340, 13.

e' din l'a, *you ran*, 347, 7.

e tc'e de l'a, *he is running*, 347, 2.

e k'e tai l'a, *he ran away*, 364, 4.

ya k'ai na wôt l'a, *he jumped to it*, 325, 5.

ye xa l'a, *ran by the others*, 363, 1.

yū n l'a, *jumped*, 364, 15.

nī l'a', *came running*, 303, 14. (Fig. 34.)

nī γin l'a, *you run*, 307, 19. (Fig. 140.)

da' di l'a, *he started to run*, 307, 18. (Fig. 18.)

de' l'a, *he ran*, 307, 18. (Fig. 130.)

ye ye xa l'e, *he could run away*, 342, 13.

na l'e, *he ran*, 372, 7.

yū nī le', *jump on it*, 306, 10. (Fig. 100.)

nac l'ic, *I ran*, 394, 17.

na dūc l'ic, *I jumped*, 394, 17.

k'a l'etc, *it ran*, 324, 16.

ī hwō' at l'etc, *he runs back and forth*, 307, 14. (Fig. 139.)

ya ġī e l'etc, *she was running about*, 308, 4. (Fig. 143.)

xa da l'itc, *they would run out*, 326, 15.

ye ġa he γût leł, *was running close to them*, 339, 14.

γût l'el, *he was running along*, 347, 1.

gûṭ ṽil, *he ran*, 341, 9.

ka na γûṭ ṽil, *he ran to*, 329, 7.

din dle, *you run*, 307, 17. (Fig. 129.)

Ten'a (p. 218) -tlôq,<sup>1</sup> -tlihl,<sup>2</sup> *to jump*.

Hupa perhaps, (p. 238) -lat, -la, *to run*.

Kato (p. 64) -lat, -la.

-l'e, -l'e, *to attack*; perhaps related to -l'a, -l'e, etc., *to run, to jump*.

‘û l'e, *they attack them*, 350, 12.

‘û l'e, *he was going to attack*, 349, 8.

γû yû l'e, *he fought them off*, 336, 2.

a γûl le, *attack them*, 340, 11.

-’on, -l’u, *to braid, to tie with a rope*.

‘e ‘e l’on, *he tied up*, 346, 2.

ûs l’u, *braided*, 397, 3.

ma γûṭ da wô ṽûl, *we will snare them*, 314, 9.

da a l’o e le ‘e ‘e, *they used to set*, 303, 7.

dai is ṽû î, *the snare he had set*, 303, 10. (Fig. 17.)

da tc’e ges l’û, *he tied to them*, 332, 4.

Compare dôn gûc ṽû, *having cramps*, 383, 9.

Chip. (p. 148) -l’ôn, -l’ûn, -l’û, *to tie, to knot, to put on clothes*.

Hupa (p. 239) -l’ôn, -l’ô, -l’ow, -l’oi, *to make baskets, to twine in basket making*.

Kato (p. 65) -l’oi, -l’ô, -l’ôn.

-zûn *to be dark*.

me ‘e’ wô’ zûn, *it grows dark*, 335, 6.

ga be ‘i’ wô zûn, *it gets dark*, 335, 7.

Chip. (p. 166) -zûn, *black*.

-zûṭ, -sûṭ, *to study, to ponder over*.

î dî zûṭ, *he was studying*, 331, 8.

k’î dî sûṭ, *he began to study about it*, 331, 2.

-zûṭ, -sûṭ, *to stand, to stop*.

at de zûṭ, *he stood still*, 326, 10.

e’ na zûṭ, *he stood there*, 380, 2.

et dî e zûṭ, *it stopped*, 345, 7.

na zûṭ’, *is standing*, 358, 5.

e sûṭ, *he stopped*, 342, 14.

<sup>1</sup> tl = l, q = x.

<sup>2</sup> hl = l.

na sût tî, *I will stand*, 341, 6.

k'e na sût dî, *he stood on*, 332, 6.

Cf. cac tû na zût e, *bear-stands-in-the-water*, 325, 14.

Ten'a (219) -ðût, *to stand*.

-zût, *to awake*.

tc'î a nî zût, *he woke up*, 332, 5.

Chip. (p. 150) -ðet.

Hupa (p. 253) -sit.

Kato (p. 67) -sût'.

-zûz *to drink* (?).

gō zûz e, *drink soup*, 342, 2.

-sat, -sût, -sûz, *to dance*.

da wō se sat î, *dancing*, 343, 15.

da wō sût, *they were dancing*, 343, 16.

da' wō' ts'es sūz da, *if they dance with them*, 343, 13.

-se, -sî, *to push* (?), see -tse, tsî, tsî<sup>ε</sup>.

lî da wū' se e cî<sup>ε</sup>, *I will shove it together*, 368, 15.

e lî dai ye des sî, *he shored together*, 369, 2.

-set, *to eat*; first person only. See -tset below.

γa set, *I ate*, 356, 3.

gûs set a k'ai, *I ate it*, 321, 5.

-sîl, *to heat*.

yai î sîl, *he heated*, 308, 6. (Fig. 147.)

Hupa (p. 253) -sel, -seL, *to be or to become warm*.

Ten'a (p. 219) -ðîhl.

-sît, -sîtc, *to wear out* (clothes).

ye k'e wō sît, *they wore out*, 304, 14. (Fig. 188.)

ye ke wō sîtc, *he could wear them out*, 304, 13.

-sō, -sō, -sōn, *to chase*.

ye des sō, *she chased him*, 316, 14.

se de sō, *he chased me*, 395, 3.

gî des sō, *he chased him*, 310, 4. (Fig. 156.)

ye dî 'a sōn, *he chased him*, 326, 18.

-sûz, *to put out a fire*.

tc'e nes sūz, *they put out*, 315, 9.

Chip. (p. 152) -zūs, *to drag*.



-sût, *to leave, to quit (?)*.

da γin sût, *he left*, 316, 6.

de de sût, *he quit*, 366, 9.

-sût -sît, -sel, -sîl, -sail, -sûts, *to run, to rush, to jump*.

ye ye wôn sût, *knocked him down*, 340, 1.

ye tc'ô wô des sût, *rushed on him*, 307, 8. (Fig. 137.)

wô nî sût, *are running*, 339, 12.

wô de sût, *they rushed*, 377, 13; 354, 11.

nî wô win sût, *they jumped up*, 339, 12.

nî wô nî sût, *rushed up*, 303, 13. (Fig. 26.)

le γq de sût, *they ran*, 362, 16.

a wô des sût', *they rushed off*, 353, 6.

wô dū sît, *would run*, 339, 10.

nî wô sît, *would run*, 316, 2.

wa sel, *they would rush*, 378, 7.

γα wa sîl, *were coming*, 315, 17.

wa' sîl, *you will run along*, 315, 20.

na wô za sail a k'e he, *as they were rushing along*, 370, 12.

wô sail, *they were running*, 339, 15.

na wôs sûts, *they rushed*, 383, 3.

a xô na wô wô sîte, *would come to us*, 315, 16.

-cai, -cai<sup>ε</sup> (-caï<sup>ε</sup>), -ca, *to go*; first person only; probably from -c yai,

-c ya, first person element and -ya, *to go*.

wac caï<sup>ε</sup>, *I will go*, 344, 9.

won dū cai, *I will go there*, 369, 8.

wô cai<sup>ε</sup>, *I will go*, 357, 9.

me da wô ca, *shall I get away?* 331, 7.

ka de ca, *I will go after him*, 303, 4. (Fig. 12.)

Cf. ne γa nū cai, *I will marry you*, 364, 11.

Chip. (p. 152) -sai, -sa, -caL.

Hupa (p. 248) -hwai, -hwa, -hwauw.

Kato (p. 67) -ca<sup>ε</sup>, -cac.

-ce, -cī, -xe, *to bring up, or to raise a child*.

ya nî ce, *he raised*, 328, 7.

yen de ce, *she raised it*, 317, 1.

nū ce hī, *I will raise it*, 369, 15.

ya na xûn na cī, *I raised you*, 325, 15.

ye ne xe, *raised him*, 318, 18.

ya nî yū tea, *he raised*, 325, 12.

ye ne cq, *she reared it*, 369, 17.

-cūt, -cū dī, *to drive*; first person only: see -yūt, above.

ī dū cū dī, *I will drive them*, 341, 7.

Chip. (p. 145) -yū, -yūL.

-sīl, *to throw* (?).

de cīl, *he threw*, 352, 2.

-cūl, *to be wet*.

na cet cūl, *were wet*, 382, 2.

Chip. (p. 168) -tsūl, *wet*.

-yai, -yail, -yel, -yin, *to carry on the back*.

et des yai, *he carried it*, 367, 8.

ya yai le, *she carried him*, 324, 3.

ya yail, *she carried*, 324, 2.

yin yail, *carry it*, 372, 12.

yi yel, *we carried*, 394, 5.

ye dī es yin, *she carried him*, 312, 16.

na ya yel, *he carried*, 303, 20; *he was carrying*, 304, 2.

des yain, *was carrying*, 337, 7.

dūc xain, *I will carry*, 372, 1.

Chip. (p. 159) -gī, -xe, -gīn -geL.

Hupa (p. 226) -wen, -wiñ, -wūw, -we, -weL.

Kato (p. 77) -gin, -gūc, -ge', -geL.

Nav. (p. 48) yideshgēl, *I carry*.

-yat, *to rub*.

ya yat, *she rubbed them*, 315, 18.

Hupa (p. 224) -was, *to shave off, to whittle*.

Kato (p. 76) -gats, -gās, *to scrape*.

-yel, see -yai, etc.

-yin, see -yai, etc.

-yis, -yūs, *to run* (?).

ka te'a yis, *they were running for*, 379, 6.

te'a yūs, *they ran*, 377, 1.

de xūs fled, 397, 3.

-xai, -xai, -xail, -xai li, *to kill*.

e ze' xai, *he killed*, 352, 18.

'e' ze xai, *he killed*, 366, 18.

ye ze' xai, *he killed*, 317, 12. (Fig. 142.)

yi ze xai, *I killed it*, 396, 5.

zūs xai li, *I will kill*, 386, 11.

- ze xai, *I killed*, 308, 2. (Fig. 134.)  
 ze' xain lō, *he had killed*, 312, 13.  
 e zī xaj et de, *if you kill*, 351, 14.  
 γī zū xail, *we would have killed him*, 387, 13.  
 ts'ūz zū xail, *let us kill him*, 318, 16.  
 ne jū cail e ci, *I will kill you*, 320, 1.  
 a xa dja zū xel, *they will kill us*, 391, 2.

The first person plural has the stem with a voiced initial.

- zūs sī γin, *we killed*, 394, 13.  
 ze wō γail le, *we will kill*, 394, 11.  
 Chip. (p. 159) -gel, *to kill*.  
 Ten'a (p. 223) -xan, xa, -zāhl, *to kill*.  
 Hupa (p. 225) -wen, -wiñ, -we.  
 Kato (p. 77) -gīñ.  
 Nav. (p. 114) sisqe', *I kill*.  
 Jicarilla Texts (p. 18, l. 5) bī yes xī na, *they killed him*.

-xail, *to be dark*.

- γin xail, *it was dark*, 303, 8.  
 Chip. (p. 152) -xel, *the passing of the night, relating to darkness*.  
 Hupa (p. 224) -weL, -wil, -wīL.  
 Kato (p. 77) -gel', -geL, -gūL.

-xał, -xūł, *to strike repeatedly, to beat, to beat a drum*.

- ū' nī xał, *he was going to hit*, 330, 7.  
 ū' xał i he', *he was clubbing*, 335, 17.  
 ye na dūt de xał, *he knocked down*, 305, 17. (Fig. 95.)  
 da' e xał, *began to pound*, 372, 9.  
 γa ye xūn ne xūł, *he finished clubbing her*, 308, 4. (Fig. 145.)  
 e xūł, *he drummed on*, 361, 12.  
 ya γūt ya xūł, *he clubbed them*, 307, 9. (Fig. 121.)  
 ye in tc'e a de xūł, *he threw from one to the other*, 309, 10.  
 ye ya e xūł, *he knocked her down*, 308, 4. (Fig. 144.)  
 ye ne de xūł, *he knocked her down*, 306, 6. (Fig. 89.)  
 gū ya e xūł, *he was drumming for them*, 343, 16.  
 ma ta γał, *they pounded*, 336, 7.  
 mūk k'a ts'et de γał, *they clubbed*, 316, 17.  
 Cf. lī xał, *he broke*, 330, 8.  
 ōn de xūł, *I threw it away*, 394, 16.

- Chip. (p. 152) -xūł, -xūL, -xaL, *to use a club, or to move a large stick*.  
 Hupa (p. 222) -waL, -wūł, -wūL, *to strike, to throw, to scatter*.  
 Kato (p. 76) -gal', -gał, -gaL, *to chop, to beat*.

-xe, see -ce.

-bat, -bût, *to starve, to be hungry.*

ya' di bat dū, *when they were starving*, 318, 10.

ya γa dît bût, *they were starving*, 375, 18.

ya dî bût, *were starving*, 312, 7.

ya tc'e di bût, *they were starving*, 379, 15; *they were hungry*, 368, 9.

γa de bût, *they were hungry*, 374, 12.

da bût, *they were starving*, 365, 10.

dec bût, *I am starving*, 319, 15.

de bût', *she was hungry*, 376, 6.

Cf. Kato (p. 69) -ba, *to be thirsty*, and Hupa Texts (p. 252, 7, and footnote) tim ma teil tcwe, where tim ma means *famine*.

-bel, *to swim.*

ga bel, *was swimming*, 338, 13.

Chip. (p. 153) -be, -beL, -bi, *to swim.*

Hupa (p. 240) -me, *to swim*, and -men, *to cause to swim.*

Kato (p. 68) -be, -bin, -bic.

-bak, -bat, *to go to war*; the war band, grammatically singular, is the subject.

des bak, *were going to war*, 362, 14.

tc'e des bak, *they went to war*, 386, 1.

na tc'a ba', *were at war*, 354, 5.

des bat, *went to war*, 388, 1.

Nav. (p. 213) nashba', *I go to war.*

Chilula Texts (p. 293, l. 1) man<sup>ε</sup>, *war party.*

-da, -da', *to travel as a company.*

ts'e di es da, *they moved camp*, 321, 8.

γa dîs da', *they were traveling.* 380, 13.

dîs da', *I was moving*, 349, 16.

ts'ût dîs da', *I was moving*, 350, 4.

Jicarilla (p. 158, l. 8) na dec n da, *I moved camp.*

-da, -dai<sup>ε</sup>, *to sit, to stay*, singular only.

wôn da', *stay*, 373, 12.

se da, *he sat*, 360, 8.

sût da, *he sat there*, 304, 12. (Figs. 8, 55)

wōs dai, *I will wait*, 302, 15.

wōc dai, *I will sit*, 357, 4.

wōc dai<sup>ε</sup>, *I will sit*, 323, 12.

Cf. *cec da e yq, I am able to marry*, 368, 7.

*ya set da, she married*, 362, 6.

Chip. (p. 153) -dai, -da, *to sit*.

Hupa (p. 254) -dai, -da.

Kato (p. 69) -dai -da.

-da -dai<sup>ε</sup>, *to watch, that is, to sit near*.

*et de da ya, they waited for him*, 348, 8.

*ne ga yit da, he is watching us*, 384, 3.

*nī 'e nī da', you watch*, 341, 6.

*e wōs dai<sup>ε</sup>, I will watch*, 323, 12.

-da, -dai, *to eat*.

*e it da, we were eating*, 396, 2.

*es da, I eat*, 336, 17; 304, 3. (Fig. 31.)

*'e tc'e da, they ate*, 392, 10.

*in da lq, he ate*, 352, 6.

*ye tc'e da, they begin to eat them*, 354, 4.

*'e' wō dai, we will eat*, 362, 16.

*i' da' e le, they ate*, 356, 8.

-da, -da', -dai, *to live, to care for or make live*.

*a yac da ya, I will live*, 376, 16.

*a γūt da, they alive*, 303, 5. (Fig. 14.)

*ya ya yit da, they were saved*, 319, 10; *they lived*, 323, 4; *they were living*, 348, 6.

*ya γīt da, they were living on*, 374, 16.

*ya γūt da, she cared for it*, 317, 1; *she took care of him*, 311, 7; *he kept them*, 378, 14.

*ya yas sit da', they were saved with*, 350, 6.

*ya wūt dai ce, we are going to live*, 302, 16. (Fig. 4.)

Chip. (p. 146) -na, -nai, -na<sup>ε</sup>, *to live, to be alive*.

-da, -dał, -date, *to go; singular only*.

*'q din da, go back*, 320, 1.

*na din da, go*, 384, 2.

*e gūs dał, I went*, 393, 7.

*na ya dał, went along*, 319, 5.

*na γūt dał da', when he comes back*, 305, 19. (Fig. 189.)

*xōn na date, does he come out?* 301, 14.

Chip. (p. 153) -da, -dał, *to travel, singular only*.

Hupa (p. 255) -dal, -dał, -dauw.

-da, -datc, -daitc, *to chisel for beaver, to work on a beaver house.*

‘e’ tcet da ‘e’, *he was chiseling for*, 366, 11.

e tc’ût datc, *he was chiseling for*, 345, 1.

e tc’ût tc’ût daitc, *they were after*, 311, 15.

ût tcût datc, *he was chiseling*, 365, 9.

ye tc’et datc, *he tried to take it out*, 341, 16.

tc’et datc, *he worked*, 345, 15.

ye tcût tsa daitc, *they were working for*, 324, 2.

Chip. (p. 154) -de, *to dig with a spear.*

-de, -dī, *to live, to camp, to remain in one place.*

me’ na ts’et de, *he lived with him*, 341, 3.

na γût dī e de, *if he is staying there*, 302, 18. (Fig. 5.)

na de, *lives*, 301, 10; 328, 10.

na tc’e de ‘ī ‘ī, *they had camped*, 349, 2.

ī na dī, *it is living*, 308, 15.

na dī ye, *he camped*, 306, 15. (Fig. 104.)

Chip. (p. 153) -de, *to stay, to remain*, plural only.

-de, -dī, *to do anything, to work.*

a γût de, *they worked*, 382, 5.

‘a’ de ‘e’ jō, *she could do anything*, 333, 12.

‘a’ γût dī, *they did it*, 324, 13.

‘a’ dī he yō, *he could do anything*, 342, 12.

-deĭ, -detc, *to fly*; plural only: see -t’ak, singular.

ūs deĭ, *went past*, 341, 9, 11.

γin deĭ, *they flew off*, 310, 12. (Fig. 177.)

nais detc, *they flew off*, 310, 12. (Fig. 179.)

-deĭ, -dail, -dīĭ, -de lī, -dūt *to go*; plural only: see -ya, singular, and -‘ac, -‘atc, dual.

na γat dail ‘e’, *you are traveling*, 339, 4.

γa dail, *was coming*, 370, 14.

γût dail, *they were going*, 370, 7.

tc’a dail, *they were moving*, 375, 2.

‘q γin deĭ, *they went back*, 368, 6.

ye des deĭ, *they went with him*, 337, 11.

wō nī deĭ, *they came to*, 349, 4.

tc’a deĭ, *were traveling about*, 324, 9.

ta na dīĭ, *go*, 318, 2.

na γa dū de lī, *we will go*, 385, 12.

ne dūc de le, *we will go with you*, 337, 9.

γa dūl, *they traveled along*, 380, 18.

Chip. (p. 154) -del, -der, -dil, -dīL.

Hupa (p. 256) -deL, -dil, -dīL, dual and plural.

Kato (p. 69) -del<sup>ε</sup>, -dūL, *to go*, dual only.

-dī, *to work*, see -de.

-dī, *to live*, see -de.

-dī -dītc, *to speak*.

a ye dī, *he said*, 318, 4.

a ca γūt dī, *they said that of me*, 314, 4.

a γī ye dī, *they asked him*, 373, 3.

\*a dī, *said it*, 343, 12.

a dī, *he means*, 307, 6. (Fig. 116.)

a dīn dī, *do you say that?* 329, 15.

e' dī, *they said*, 302, 17.

γīn dī, *tell him*, 342, 2.

le wō γūt dītc, *they told each other*, 310, 18. (Fig. 185.)

dīn dī, *you say*, 341, 11.

a ye xō dītc, *told him*, 305, 18. (Fig. 84.)

e xai wō ne dītc, *tell us the news*, 377, 14.

ye' dī, *he said*, 306, 10. (Fig. 93.)

Chip. (p. 146) -ne, -nī, *to speak*.

Hupa (p. 244) -ne, -n.

Kato (p. 65) -ne, -nī -n.

-dī, *to think*; perhaps connected with the -dī, *to speak*.

a kū γūt dī, *they thought*, 322, 12; 247, 12.

ū dī dī, *we wondered*, 365, 6.

yū dī, *she thought about it*, 316, 20.

yū tc'et dī, *they thought about her*, 355, 2.

kūs dī ī, *I thought*, 386, 8.

kū γūt dī, *they thought*, 301, 2; 316, 8; 347, 12.

kū γūt dī ye, *they thought*, 302, 16; 314, 8. (Fig. 4.)

kū dī, *he thought*, 302, 4 (Fig. 6); 317, 12.

kū γa de, *they thought*, 391, 2.

-dī, (-de), *to know*; perhaps connected with -dī, *to speak*, or *to think*.

a da tcū dī, *will be revealed*, 321, 17.

a da tc'e dī, *they knew*, 319, 11.

a da tc'et dī, *they knew*, 321, 11; 319, 11.

at da wō dī, *he knows*, 320, 17.

e da wūt dī, *they knew*, 349, 4.

\*e da tc'et dī, *they knew*, 319, 12.

et dūc dī', *I knew it*, 362, 8.

\*et da wac de, *do I know*, 320, 13.

le na γūt dī, *they knew (each other)*, 310, 19. (Fig. 186.)

-dī (perhaps -det dī), *to hunt*.

cū det dī, *they were hunting*, 389, 16.

ka cū det dī, *he hunted*, 366, 17.

ka cū γa det dī, *they were hunting after*, 385, 7.

-dītc, *to touch or handle anything with the hands, to put on or off mittens*.

yet dū ne dītc, *you roll up in*, 316, 16.

yū de dītc, *he put them on*, 309, 10.

xōn da dītc, *he pulled his hand out*, 309, 11.

da dītc, *he put his hands*, 309, 9.

te det dītc, *he was feeling in the water*, 382, 1.

k'e det dītc a k'e he\*, *because they put their hands*, 354, 10.

-dō', -dō, -dōn, *to drink*.

ya γūt des dō, *they drank all up*, 310, 6. (Fig. 157.)

wūt dō', *he drank*, 352, 5.

γūt des dō, *they drank up*, 382, 13.

γūt dōn, *I drink*, 304, 4. (Fig. 41.)

Hupa (p. 243) -nan, -nūñ.

Kato (p. 65) -nan.

-dūk, -dūk', *to swallow, to eat up*.

yūt ye dūk, *he swallowed it*, 312, 3.

γa gūk dūk, *they eat up*, 380, 6.

γūk dūk, *someone had been eating it*, 303, 19. (Fig. 39.)

de dūk, *you swallowed*, 320, 14.

ye de dūk', *he swallowed it*, 320, 12; 320, 16.

Ten'a (p. 216) -nūk, *to swallow*.

-dūz, *to crawl*.

ka dūz, *was crawling about*, 311, 5.

Cf. Chip. (p. 154) -dūθ, in, hūt dūθ ī t'a, *he went through*, p. 23, l. 21.

-dle, -dla, see -le', -la, etc.

-dlōtc, *to laugh*.

a xō ō gūt da dlōtc, *is laughing at us*, 327, 6.

yō et de dlōtc, *was laughing*, 362, 3.

Chip. (p. 155) -dlō, -dlōk', *to laugh*.



-dlūt, *to snare*, see -lūt.

-dja, *to return*. Probably stem -ya, *to go* and a prefix used with na-, *back*, (p. 477).

na γūt dī dja, *does he come back*, 305, 19. (Fig. 96.)

nō dja', *he came back*, 308, 5. (Fig. 146.)

-dja', *to be, to become*.

a wō dja', *it was*, 337, 5.

a na wō dja', *it happens again*, 335, 8.

a na γūt dja', *it became again*, 359, 12; *it was again*, 372, 15.

a na dja', *it became again*, 302, 9.

a γūt dja', *they became*, 388, 16.

me a wō dja', *happened to him*, 303, 17. (Fig. 28.)

-djin, -dji', *to sing*.

e djin, *he was singing*, 321, 2.

ne djin, *sing*, 343, 12.

te'et djin, *they sang*, 354, 7.

ūt dji', *he sang*, 361, 11.

-djic, -djite, *to breathe*.

e djic, *he breathed*, 344, 11.

e djic lq, *he was breathing*, 321, 2.

'e' djite, *she was breathing*, 374, 2.

te'et djite, *they breathed*, 392, 14.

-djit, -dji, dī, *to be afraid*.

i ne djit, *he was afraid of*, 342, 16.

ye ne djit, *he was scared*, 376, 11.

ye nē djit, *they were afraid of him*, 317, 11.

ye nī djit dī e, *he was afraid of it*, 342, 7.

gī ge ne djit, *they were afraid*, 349, 8.

me won de dji dī, *they were afraid*, 337, 5.

Chip. (p. 159) -geθ, -djet', -djit, *to be afraid*.

Hupa (p. 280) -git.

Kato (p. 77) -git, -gūc.

-djūt, -(?).

ta yin de djūt, *them to run out (he caused)*, 309, 18. (Fig. 163.)

-ta, -tai, -tai', -tał, -taın, *to look*; compare -'i, etc., *to see*.

ya gūin ta, *he looked at him*, 302, 6.

ya k'ai ta e, *she looked at him*, 314, 15.

ye k'ai ta, *she looked at him*, 311, 11.  
 yûk k'ai ta, *she watched him*, 311, 12.  
 wa k'as ta, *I looked for it*, 393, 13.  
 mûk k'as ta, *I looked*, 393, 6.  
 γai ta, *he looked at*, 304, 6. (Fig. 43.)  
 k'ain ta, *look*, 394, 9.  
 ġi yîñ ka na ta, *they looked for*, 310, 6. (Fig. 170.)  
 gōs tai, *I will look at*, 311, 15.  
 nūc tai<sup>ε</sup>, *I will look*, 322, 1.  
 na tał, *were looking*, 335, 6.  
 'i da wō tain, *we will look*, 335, 6.  
 Ten'a (p. 228) -ton, -toił, *to look*.  
 Hupa (p. 264) -te, *to look for, to search after*.  
 Kato (p. 71) -te.

-ta, -te, -ti, *to bet (?)*.  
 e ya gūs ta, *I bet*, 361, 11.  
 'e' gūs te γa, *I am going to bet*, 361, 10.  
 na γin ti 'i 'i, *I bet*, 362, 9.

-tan, -tûn, *to freeze*.  
 me xa tûn e cì, *he froze*, 363, 6.  
 mût tûn ne<sup>ε</sup>, *frozen*, 363, 7.  
 ne xa na tan, *it froze you?* 351, 5.  
 se xa na tûn, *it froze me*, 351, 6.  
 da' ne tûn, *was frozen*, 367, 19.  
 Kato (p. 71) -tûñ, -te, *to be cold*.

-te, te bet, see, -ta.  
 -te, -ti, -tis, *to lie; only of an animate thing in the singular*.  
 nût te, *he slept*, 303, 7. (Fig. 21.)  
 γain te lō, *he had slept*, 303, 18. (Fig. 38.)  
 na nes ti, *he lay down again*, 304, 9.  
 nes ti, *he lay down*, 303, 8. (Fig. 22.)  
 se ti, *he slept*, 329, 8.  
 se ti, *he was lying*, 352, 14.  
 ne tis, *I will lie down*, 325, 4.  
 ġûn nes ti, *they lay down*, 304, 5. (Fig. 47.)  
 Chip. (p. 155) -te, -ti, -tin<sup>ε</sup>.  
 Hupa (p. 266) -ten, -tiñ, -tūw, -te.  
 Kato (p. 71) -tin, -túc.

-teł, see -tī, etc.

-tetc, (-tetc), *to lie*, only of animate things, usually people, in the plural.

na nes tetc, *lay down again*, 359, 13.

se tetc, *are lying there*, 314, 8.

ca' tetc, *lie down*, 359, 12.

ya yin tetc, *they lay there*, 379, 12.

nī yī nes tetc, *they lay down*, 385, 14.

na na wō tec, *we will lie down again*, 359, 9.

Compare na tc'e tec ʔi, *they had dreamed*, 371, 14.

Chip. (p. 155) -tez, -tes, used in plural.

Hupa (p. 266) -tetc.

-tī, -tī, -teł, -tinł, *to move or handle any living or dead person or animal*.

nī yī dī tī, *he took up*, 306, 7. (Fig. 92.)

xain tī, *he took out*, 306, 11. (Fig. 106.)

ga yin tī, *she gave it*, 304, 3. (Fig. 31.)

ya tc'i tī, *she put him down*, 324, 3.

ye' nī tī ʔi ʔi, *I loaned him*, 352, 11.

wō nī tī, *he gave (a daughter)*, 332, 16.

na ye nī tī, *he took him back*, 361, 3.

na nū tī, *let him keep you*, 321, 1.

na yūn nī tī, *they brought him*, 373, 5.

nī ya dī tī, *he brought him there*, 351, 4.

nī tī, *he gave*, 340, 6.

nī da' wō teł, *we will take*, 373, 11.

yaı teł, *it took*, 336, 13.

yūt tinł, *he was carrying*, 364, 14.

Chip. (p. 155) -tī, -tī ne, -teł.

Hupa (p. 264) -ten, -tiñ, -tūw.

Kato (p. 71) -tin, tūc.

-tī, -tītē, *to talk*.

ye tc'i wa tī, *he talked to*, 353, 14.

ye tcū wūt tī, *he talked to them*, 353, 14.

yū ya tītē, *it barks after it*, 307, 14. (Fig. 125.)

wō tītē, *he was telling*, 365, 4.

Chip. (p. 156) -tī, *to talk*.

Nav. yalti', *he is talking*.

-tō, -tōn, *to move or handle a long object, a long object in position*.

ye tō, *it lay*, 364, 2.

- yin tɔ', *he gave it to*, 373, 15.  
 nī tɔ, *I put it*, 393, 15.  
 se tɔ lɔ, *was lying*, 364, 1.  
 ū tɔn lɔ, *he was holding*, 387, 7.  
 ye tɔn, *he held*, 339, 8.  
 yin tɔn, *he gave him*, 304, 15. (Fig. 59.)  
 yū tɔn, *he caught*, 339, 17.  
 xa ya ɣin tɔn, *he pulled it out*, 323, 15.  
 'e' ga tinl, *he was carrying*, 364, 3.  
 Chip. (p. 155) -tā, -tā', relating to the position or motion of a long object.  
 Hupa (p. 262) -tan, -tūn, -tūw.  
 Kato (p. 71) -tān, -tīc.
- t'a, *to feather an arrow*.  
 ūs t'a le, *I will put feathers on*, 308, 6. (Fig. 148.)  
 Cf. t'a, *feather*, 308, 6.
- t'as, -t'ats, -t'atc, *to cut*.  
 na ya dūn na t'as, *he cut up*, 302, 11.  
 da won t'as, *cut it open*, 305, 10.  
 gī ye gūt t'as, *they cut off*, 383, 11.  
 da ɣain t'ats dji, *he cut off*, 352, 2.  
 ye t'cō nī t'atc, *he cut her open*, 345, 6.  
 des t'atc, *he cut open*, 305, 12. (Fig. 73.)  
 Chip. (p. 157) -t'aθ, -t'aθ.  
 Hupa (p. 268) -tats, -tūs, *to cut a gash*.  
 Kato (p. 72) -t'ats, -t'as.
- t'atc, *to go*, see -'ac, etc.
- t'e, -t'es, -t'is, *to roast, to cook*.  
 ye t'e, *he roasted it*, 386, 13.  
 yet ye t'e, *he roasted it*, 304, 2.  
 se t'e, *cooked*, 320, 3.  
 gī ye t'e, *they roasted*, 372, 14.  
 a t'es lɔ, *you are cooking?* 361, 3.  
 e t'es, *roasting*, 361, 2.  
 e t'es ai yō, *they were going to roast*, 339, 7.  
 in t'es, *cook*, 320, 8.  
 ma ne t'es, *cook for him*, 320, 2.  
 di t'es, *we will roast*, 371, 15.  
 e t'e zi, *was cooked*, 361, 8.

a t'is, *cook*, 365, 12.

e t'is, *they roasted him*, 360, 12.

Chip. (p. 158) -t'eθ, *to roast on the coals*.

Kato (p. 72) -t'e, *to cook*.

Nav. (p. 162) āst'ēs, *I roast*.

-t'e, -t'i, -t'ī, -t'in, *to be, to appear, to have a certain nature*.

a wōn t'e, *you are?* 336, 16.

a wōn t'e, *it was*, 335, 2.

'a' na t'e, *you are*, 389, 9.

'a' sī t'e, *we are*, 371, 15, 17.

'ac t'e, *I was*, 347, 16.

ec t'e, *I am*, 346, 7.

a' sī t'ī, *we are*, 385, 11.

a ne t'ī, *you are*, 327, 9.

a t'ī, *he was*, 303, 3. (Fig. 11.)

'ac t'ī, *I am*, 319, 18.

a ne t'ī, *you are*, 339, 4.

'a wq t'ī, *you will be*, 320, 1.

a ne t'in, *you are*, 347, 9.

Chip. (p. 157) -t'e, t'ī, *to be, to have the nature or property of a certain kind*.

Hupa (p. 268) -te.

Kato (p. 72) -t'e.

-t'ōk, -t'ō, -t'ū, *to shoot*.

a de t'ōk, *I shot*, 393, 12, 16.

e de t'ōk, *he shot*, 364, 15.

ūt de t'ōk, *he shot*, 313, 15.

yū ne t'ōk, *I shot it*, 395, 10.

nī t'ōk, *I shot*, 395, 6.

gū yī ne t'ōk', *they shot*, 390, 6.

kūn t'ōk', *he shot*, 304, 18. (Fig. 64.)

kū wō t'ōtc, *we will shoot*, 304, 16. (Fig. 61.)

e t'ō e', *he shot*, 387, 11.

ū' wū t'ū hī, *let us shoot them*, 385, 1.

ū γūt t'ū, *shoot*, 316, 11.

ye ū t'ū', *he shot*, 378, 14.

yū t'ū, *he was shooting*, 370, 12.

Nav. (p. 174) yīnisht'ō, *I shoot with bow and arrow*

-t'ūk, *to fly*.

ī t'ūk wō, *they could fly*, 332, 5.

γα xa tej ye t'e i t'ûk, *just large enough to fly*, 306, 8. (Fig. 99.)

Chip. (p. 157) -t'a, -t'ai, -t'ak, -t'ûk', *to fly*.

Kato (p. 72) -t'ag, -t'a'.

-tset, -tsī, -tsiz, -tsit, -tsits, *to eat*.

yat tset', *he ate*, 320, 4.

γī ya tset, *they ate it*, 372, 15.

γin tset, *you ate*, 320, 4.

wō sī tsī, *I will eat*, 386, 14.

in tsiz lq, *you eat*, 356, 4.

me ne da tcit de<sup>ε</sup>, *did you ever eat?* 304, 2.

γα tsit, *he ate*, 365, 13.

ût sits, *he was eating*, 312, 17.

yet tsits, *she eats*, 391, 10.

wō tsits e cī, *we will eat*, 371, 16.

Chip. (p. 150) -θī, -θe, *to eat up*.

-tsūz, of flexible flat objects like skin, cloth or paper.

se tsūz, *he put*, 387, 8.

det sūz, *he took*, 346, 6.

Chip. (p. 156) -tcūθ, -tcūθ', -tcīθ.

Hupa (p. 284) -kyōs.

Kato (p. 75) -tcōs.

-tse, -tsī, -tsī<sup>ε</sup>, *to push (?)*; this may be a classifying stem relating to long objects. See -se, -sī, first person only.

lī da wōn tse e cī, *you shove together*, 368, 14.

γī ye kwōn de ne tsī, *they put fire to it*, 339, 6.

gī ye nī tsī, *he pushed*, 349, 7.

na da ye tsī<sup>ε</sup>, *they stick up*, 355, 7.

gī ye kō dūn nī tsī<sup>ε</sup>, *they set it afire*, 381, 12.

Compare; k'e ts'e tsis 'e', *they put in a row*, 392, 15.

Chip. (p. 151) -θī, *to dig, to insert in the ground or snow*.

Jicarilla (p. 20 l. 6) yī zī na, *she pushed (ashes away)*.

-ts'a, -ts'i, *to sit*; plural only: see -da, singular and -ke, dual.

da ts'a, *are you sitting?* 314, 8.

ī dūs sī ts'i, *we were sitting*, 396, 2.

γût des ts'i, *they were sitting*, 318, 18.

da' ts'i, *sit*, 371, 4.

de ts'i, *sat*, 330, 10.

ts'a de ts'i, *they were sitting*, 313, 11.

Chip. (p. 151) -θ'i, *to sit*; plural only.

-ts'it, -ts'i, -ts'ût, *to die*.

t'a na won ts'it e ci', *you will die*, 373, 13.

t'a ne ts'it, *they die*, 350, 15.

t'a ya ne ts'it, *they died*, 347, 13.

γûn ne ts'i e lq, *they were dying*, 348, 15.

t'ô ts'i dî, *he will die*, 373, 9.

dai ts'ût, *she died*, 356, 11.

t'ais ts'ût, *she is dying*, 355, 2.

t'ai ts'ût, *he died*, 353, 9; 321, 3.

-ts'ô, *to listen*; compare -ts'ûk, *to hear*.

û ze ts'ô, *he listened*, 380, 2.

set ts'ô ka, *they were listening*, 381, 9.

Cf. na ze ts'ô, *he heard a noise*, 375, 7; *made a noise*, 369, 6.

na ze ts'q' 'e', *he heard (break)*, 375, 6.

-ts'ût, (-tsût), *to fall*.

î ts'ût, *he fell*, 308, 2. (Fig. 141.)

ye î ts'ût lq, *he fell*, 316, 14.

kû ya ts'ût, *fell in*, 341, 15.

¶t tsût, *rolled down*, 331, 11.

Chip. (p. 150) -θet, *to fall*.

Hupa (p. 273) -tsit, *to fall, to sink*.

Kato (p. 67) -sût, *to fall*.

-ts'ûk, -ts'a γ-, *to hear*; compare -ts'ô, *to listen*.

ye dî ts'ûk, *heard him*, 324, 10.

ya dî ts'ûk, *he heard*, 360, 15.

γût dî ts'ûk, *they heard*, 324, 12.

dî ts'ûk, *he heard it*, 324, 18.

dî ts'a γût de', *when he heard it*, 347, 3.

Chip. (p. 151) -θ'e, -θ'ûk', -θ'ûk', *to hear*.

Hupa (p. 323) -tsû, listed as a suffix.

Kato (p. 73) -ts'eg, -ts'e', -s'ûL, *to hear*.

-tcûn, -tsûn, *to smell*, transitive.

le tcûn, *smells*, 336, 16.

le tcûn e yôn, *might smell*, 336, 16.

lût sûn, *I smell*, 306, 4.

Chip. (p. 156) -tsûn, -san, *to smell*.

Kato (p. 75) -tcûn, -tcic, *to smell*.

-tcût, (-cût), *to give food, to feed*.

ma tcin tcût, *they were feeding*, 380, 8.

nī tcūt, *give to eat*, 329, 4.

sūn nī tcūt, *give me something to eat*, 353, 15.

tcūn nī cūt, *he fed me*, 321, 5.

Hupa (p. 283) -kit, *to feed*.

Kato (p. 75) -tcūt', *to feed*.

-tcūt, -tcūtc, *to seize, to hold*.

‘in tcūt, *it caught*, 336, 12.

in tcūt, *caught*, 307, 9. (Fig. 138.)

ī tcūt, *I held*, 395, 10.

ī tcūt, *he caught*, 382, 1.

‘j tcūt, *he took up*, 364, 2.

yīn tcūt, *he caught it*, 306, 11. (Fig. 102.)

yī tcūt, *he caught it*, 364, 14.

ca' tcūt, *take hold of me*, 388, 16.

in le dai yī tcūtc, *he held together*, 313, 16.

ye tcūtc, *he took*, 309, 10.

Hupa (p. 283) -kit, *to catch with the hands, to take away*.

Kato (p. 75) -tcūt, -tcī, *to catch hold of*.

Nav. (Dene Bizad, p. 28) yi yil tsod, *he took hold of it*.

-tcūk (-tsūk), -tce', -tcī, *to cry; of a dog to howl*.

at tsūk, *was crying*, 317, 16.

a tcūk, *crying*, 319, 1.

ūt sūk, *was crying*, 311, 2; *cried*, 316, 18.

ūt tsūk, *he started to cry*, 304, 11, 12; *she cried*, 301, 9. (Figs. 49, 54.)

ūt tc'ūk, *has been howling*, 352, 9.

ne tcūk γa, *are you crying*, 319, 1.

tcūk ge', *she cried*, 327, 3.

tī da sūt teek', *they started to cry*, 302, 16. (Fig. 3.)

ya ī tce', *were crying*, 383, 10.

kwō de de tce, *he was screaming*, 360, 12.

ya ī tcī, *they were crying*, 383, 3.

Hupa (p. 280) -tcwū, -tcwe, *to cry, to weep*.

Kato (p. 74) -tceg, -tce', *to cry*.

Nav. yī tca, *he is crying*.

-tc'ūt, (-tcūt), *to be strong*.

ma tc'ūt lq, *was strong*, 366, 9.

na tc'ūt lq, *he was strong*, 366, 13.

na tc'ūt, *he was strong*, 361, 6.

ma' na tcūt, *they are stronger than*, 350, 15.

na tcūt, *he was strong*, 361, 16; 326, 19.



-gûj, -gûc, -γûj, *to fish*.

mō e da ūc gûj ji, *I will sit for it*, 312, 9.

yū e da 'e' gûc dji, *where he is fishing*, 312, 9.

γai gûc ce, *he was fishing*, 312, 11.

e da ūc γûj je, *I will fish*, 312, 7.

-ġet, -ġit, *to go*, of an animal.

nī i ġet, *he got up*, 317, 5.

nī ġet, *he climbed to*, 342, 14.

e' tc'ən de ġit, *he would go away from him*, 342, 15.

Chip. (p. 159) -ge, *to travel on four feet*, used of animals only in the singular.

-ġet, -ġōt, -ġōtc, *to spear, to stab, to puncture or cut through*.

yū ġet, *he speared*, 323, 15.

na ġet, *was cut*, 381, 16.

nōn ġet', *break open*, 370, 4.

γa nī ġet, *cut a hole through*, 323, 11.

γī ya ka nī ġet, *they stabbed him through*, 378, 2.

ġī yū ġet, *they stabbed them*, 354, 1.

ka nī ġet, *she poked a hole through*, 305, 9. (Fig. 79.)

yes ġōt, *he stabbed him*, 370, 10.

se ġōt, *he stabbed*, 387, 9.

ġais ġōt, *he speared*, 326, 17.

a cī ġōtc, *we would spear them*, 326, 16.

Cf. kī ye da ġet, *they had intercourse with her*, 334, 8.

Chip. (p. 159) -ġe, -ġwī, *to puncture, to spear, to prick*.

Hupa (p. 285) -qōt, *to push a pointed stick into a yielding mass, to stick, to poke*.

Kato (p. 77) -get, -ge, *to spear*.

-kał, -kaʼ, *the coming of day*.

ye kał, *it was daylight*, 382, 12.

na wō dīn kaʼ, *it was daylight*, 383, 7.

na wō dī ġaʼ, *it was daylight*, 336, 15; *it was daylight again*, 303, 8, 9.

(Fig. 15.)

Chip. (p. 159) -kai, *to be light, to become day*.

Hupa (p. 250) -xa, -xal, -xał, -xũ.

Kato (p. 78) -kan, -ka, -kai, -kał, *relating to the passing of the night*.

-ke, *to sit*; dual only: see -da, singular, and ts'a, -ts'ī, plural.

se ke lq, *were sitting*, 371, 6.

sī ke, *we sat*, 396, 7.

γa nes ke, *they two sat down*, 370, 2.

γa nes ke lq, *they have married*, 366, 5.

me ġa sa kī, *marry him*, 366, 10.

Chip. (p. 161) -ke, *to sit*, dual only.

Jicarilla, na' ke, *you two sit down*.

-ke, -keł, -kī, *to die* (?).

a na wō ke le a cī, *you will die with*, 316, 5.

t'a ne ke, *they died*, 348, 12.

t'a dū kēł, *will die*, 369, 4.

ya in kī, *lay on the ground*, 383, 9.

t'ais kī, *had died*, 323, 9.

t'ō keł e cī, *we will die*, 368, 12.

-ke, -keł, -kī, *to paddle about, to go by canoe*.

γūt din ke, *take the canoe*, 332, 3.

gūc keł i i, *I was paddling along*, 355, 11.

wō na tea γin kī, *he paddled to*, 332, 2.

naī kī, *he came*, 376, 5.

na ts'ī des kī, *he paddled back*, 376, 11.

des kī, *he started to paddle*, 376, 4.

te'ūt des kī, *he paddled*, 333, 7.

na γa kīł, *he is paddling back*, 376, 7; *he was paddling*, 376, 10.

Chip. (p. 161) -kī, *to paddle a canoe, to travel by canoe*.

-kin, (?).

xa wō win kin, *he cleared the snow off*, 357, 10.

xa wō γin kīñ, *they began shovel off a place*, 379, 11.

dan wō de kin, *he covered it with snow*, 368, 3.

-k'al, *to be white*.

de k'al lq, *was white*, 359, 18.

-k'qn, -k'ōntc, relating to fire.

xōnt dī k'ōn, *make a fire*, 323, 13.

de wq k'ōñ, *build*, 374, 9.

de sī k'ōn, *we built*, 396, 1.

de des k'qn, *burned*, 339, 7.

na de dī k'ōntc, *it kept catching fire*, 339, 8.

de des k'q, *caught fire*, 337, 3.

de dī k'ā', *they kindle*, 392, 8.

Chip. (p. 161) -k'ā'.

Kato (p. 79) -k'an .

Nav. (p. 92) ādishk'ā'', *I set it afire.*

-k'ūt, -k'ûts, *to be cold.*

sūk k'ūt, *cold*, 373, 10.

wō k'ûts, *cold*, 373, 10.

Chip. (p. 170) -k'aθ, *cold*, (adjective).

Jicarilla (p. 147, l. 6) gōs k'ats', *it was cold.*

#### Variations in Stems.

The Athapascan dialects have striking variations in verb stems which have come to have, probably through association, distinctions in meaning. This characteristic is shared with the Tlingit, but whether through a common inheritance or by assimilation is as yet undecided. These variations in the stem are clearly of two distinct classes as to origin. Many of them are phonetic, resulting from accent of some sort; others are the result of suffixes especially of -l, and -n. The latter in Beaver has in some cases nasalized the preceding vowel and disappeared

ai, a

-cai, -ca, *to go*.<sup>1</sup>

-dai', -da, *to sit*.

-dai, -da, *to eat*.

-dai, -da, *to live*.

-tai, -ta, *to look*.

a, e

-ta, -te, *to bet*.

-l'a, -l'e, *to run*.

-la, -le, *to have position* (of plural objects).

-la', -le', *to make*.

a, i

-ts'a, -ts'i, *to sit* (plural only).

e, i

-se, -sī, *to puncture*.

-ce, cī, *to rear*.

-de, -dī, *to work*.

-t'es, -t'is, *to roast*.

-tse, -tsi', *to puncture*.

-ġet, -ġit, *to go*, (animals only).

<sup>1</sup> Illustrations of verbs with these forms of the stem are listed above under each stem.

-ke, -kī, *to sit* (dual).

-ke, -kī, *to die*.

-tce', -tci, *to cry*.

-te, -tī, *to lie*.

-de, -dī, *to camp*.

e, ē

-'eł, -'ēł, *to float*.

-ġet, -ġōt, *to spear*.

a, â

-sat, -sât, *to dance*.

-bat, -bât, *to starve*.

-tan, -tân, *to freeze*.

-xał, -xâl, *to strike repeatedly*.

The final consonants are also affected.

ak, a'

-'ak, -'a', *to deceive*.

-bak, -ba', *to go to war*.

-tcûk, -tc', *to cry*.

-t'ök, -t'o, *to shoot*.

tc, c

-atc, -ac, *to go* (dual only).

-yītc, -yic, *to break*.

-djītc, -djic, *to breathe*.

-t'ats, -t'as, *to cut*.

The surd consonant becomes sonant.

-lût, -lī dī, *to burn*.

-cût, -cū dī, *to drive*.

-xail, -xai lī, *to kill*.

-deł, -de lī, *to go*, (plural only).

-djītc, -djī dī, *to be afraid*.

-ts'ût, -ts'i dī, *to die*.

Cf. -sût, -sīt, *to rush*.

With suffixes n and l.

-'q, -ał, *to move a round object*.

-tq, -tinł, *to move a long object*.

-ŕe, -ŕil, *to run*.

-le, -lī, -lin, *to be*.

-so, -sq, -sōn, *to chase*.

- dō', -dō, -dōn, *to drink*.  
 -tel, -tj, *to move a living thing*.  
 -γai, -γail (-γel), -γin, *to carry on the back*.  
 -xai, -xail, -xaj, *to kill*.  
 -ke, -keḷ, *to paddle about*.  
 -tī, tel, tj, *to move a living thing*.

## SUFFIXES.

The verbal elements following the stem for the most part fall into two classes: those which qualify the statement as to its actuality or certainty; and those which make of the verb a conditional, temporal, locative, or substantive clause. Intimately connected with the suffixes of the first class having a modal character are those of time since future acts cannot be viewed as certain.

-e'. The examples first listed below indicate a progressive force, the continuation of the act for sometime. The second list contains *because* or *when* in the translations which were the result of the impression that the suffix had the force of the postposition -e', *with*, (p. 453).

- a dja' e', *it became*, 349, 15.  
 a γa wōn e', *they were killing*, 348, 5.  
 'a' da tc'e le' e', *they were making*, 392, 2.  
 Cf. 'a' da tc'e le', *they made*, 392, 9.  
 'e' tcet da e', *he was chiseling for*, 366, 11.  
 'ō ce de tj e', *he threw me away*, 376, 14.  
 ya γīt da e', *they were living on*, 374, 18.  
 ye nī djit dī e, *he was afraid of it*, 342, 7.  
 ye' ka da deḷ e', *where are you going*, 386, 3.  
 na γat daiḷ e', *you are traveling*, 339, 4.  
 nī 'i e', *he looked for*, 331, 4.  
 ce γūt da e', *he was alive with me*, 340, 4.  
 γa des da e', *they were moving*, 375, 19.  
 xain la e', *he took out*, 319, 7.  
 xa la ga 'i e', *they were doing to each other*, 348, 14.  
 dī dī e', *you were saying it*, 369, 3.  
 īn tcūt e', *when she took*, 323, 6.  
 q nī ya e', *because he was frightened*, 372, 9.  
 yū dī e', *because he thought*, 330, 7.

wō' dī l'a tse 'e', *because it is shallow*, 363, 18.

gī ya in tcūt 'e', *because they gave him to eat*, 373, 7.

- e, -ī. This suffix is associated in the same syllable with *h* which results from the final aspiration of the preceding syllable, or with the voiced form of a preceding consonant. In a large number of instances its use is with a future tense of a first person.

a na ū de he, *we will surround*, 318, 7.

a dō dle he, *we will make*, 317, 13.

ū wō t'ū he, *let us shoot them*, 385, 3.

ye zū xai le', *will kill him*, 373, 10.

me' jūc xai le, *I will kill him*, 320, 3.

me tc'e ne wō dle he, *let us go from them*, 384, 18.

a na wac dle hī, *I will make*, 349, 10.

a dūc le hī, *I will make*, 307, 3.

j dū cū dī, *I will drive them*, 341, 7.

q da' wō tel ī, *we will throw it away*, 372, 11.

ū' wū t'ū hī, *let us shoot them*, 385, 1.

- tc. Often repeated or customary acts usually require the verb to terminate in -tc. There are a number of stems which have -tc as a permanent final element.

en na wō dī t'īntc, *kept showing*, 338, 13.

ī hwō' at l'etc, *he runs back and forth*, 307, 14. (Fig. 139.)

na datc, *he used to come*, 335, 4.

na de dī k'ōñtc, *it kept catching fire*, 339, 8.

nō letc, *you bring*, 336, 17.

xa da tc'e 'intc, *they kept doing that*, 335, 10.

ke na gī datc, *he kept climbing up*, 303, 9. (Fig. 16.)

'a na gūt de 'ints, *they used to renew themselves*, 349, 13.

- l, -le. When the act is a sustained one a suffix -l is frequently employed.

With the addition of *e*, *l* becomes *l*.

ya γail, *was carrying a load*, 323, 11.

na tal, *were looking*, 335, 6.

γa yał, *he went*, 305, 3. (Fig. 75.)

ya γai le, *she carried him*, 324, 3.

- e le, -e le', is used of habitual past acts.

e ze' xai e le ne, *he kills anything*, 366, 14.

ye tc'et de 'intc e le, *they look*, 343, 13.

wō lī e le, *would be*, 386, 8.

- mī tc'e le e le, *he used to be bad*, 328, 11.  
 na dī he le, *he used to live*, 309, 17.  
 na ditc e le, *used to be there*, 309, 15.  
 a' na γa dī dle' e le', *they used to do it*, 349, 12.  
 ōn letc a le', *they used to be*, 350, 3.

-ī' ī'. A temporal suffix with pluperfect force; it is used of actions or states which have terminated, and of things which have ceased to exist. Cf. Hupa, (p. 305.) -ne en.

- a wōn t'e ī' ī', *it was happening*, 376, 8.  
 ac t'ī ī' ī', *I used to be*, 347, 17.  
 a' γin la ī' ī', *they had made*, 368, 10.  
 a tc'et t'ī ī' ī', *they had been looking*, 388, 2.  
 e lī ī' ī', *he was*, 365, 5.  
 'es kai ī' ī', *used to be young man*, 361, 17.  
 ōñ ke t'ī ī' ī', *there were two*, 341, 13.  
 ya γût da ī' ī', *he had kept it*, 378, 15.  
 ne' des deī ī' ī', *who went with you*, 339, 3.  
 nī γa de ī' ī' ī', *they had passed out of sight*, 366, 4.  
 ze xai ī' ī', *he had killed*, 365, 3.  
 γai yaī ī' ī', *had been walking*, 337, 12.  
 gûc kel ī ī, *I was paddling along*, 355, 11.

-lq -e lq. A suffix of modal force used in statements the information for which is indirectly secured. The cause or preceding act is inferred, from the directly observed result.

- 'a ī' lq, *he had*, 378, 10.  
 a ye ī' lq, *he did that*, 360, 5; 368, 4.  
 'a' wō dja' lq, *had become*, 359, 14.  
 e lī lq, *he was*, 325, 8.  
 ye ze xai lq, *had killed him*, 352, 14.  
 wq lī lq, *it is*, 368, 5.  
 des lūz lq, *he dragged it*, 358, 6.  
 a dī e lq, *made the noise*, 342, 12.  
 e nū dlī e lq', *I think*, 387, 14.  
 ōñ k'e t'e lq, *were two*, 341, 2.  
 ye ze xai e lq, *he killed him*, 343, 8.

-e cī, -e cī, -cī. The essential import of the suffix seems to be the assertion of the speaker's belief in the truth of the statement or prediction.

- a wōc ī e cī, *I will do*, 351, 14.  
 a tc'et t'ī e cī, *they are*, 386, 8.

- in da wō dū dla' e cī, *it will be hard*, 372, 3.  
 ūl le cī, *he is*, 315, 3.  
 wō tsits e cī, *we will eat*, 371, 16.  
 ma ya wōn da' e cī, *you will treat him*, 352, 10.  
 t'a nū keŋ e cī, *they will kill*, 366, 16.  
 na dū e e cī, *he was away*, 319, 13.  
 ne jū caiŋ e cī, *I will kill you*, 320, 1.  
 a wōn dai cī, *you will live*, 306, 17. (Fig. 107.)  
 tc'e des del e cī, *they started*, 382, 16.

-cōn', -cōn, -cō', is used when the act or condition is assumed on evidence that is not conclusive.

- ūl le cōn', *I suppose it is*, 356, 14.  
 ye ze' xai ū cōn, *he has killed him probably*, 352, 11.  
 na nī yic a cō', *might see you*, 319, 6.  
 t'a γūn nes sūt ō cōn', *they died*, 338, 11.  
 Cf. dī e dji cōn, *where I wonder*, 344, 5.

-e yōn, -e yō, -yō, occurs in most cases with verbs preceded by the negative particle ūt dū and expresses the impossibility of accomplishing the act named in the verb. When not used with the negative it implies the necessity or imminence of the act.

- 'a yī lī he yōn, *he could do anything*, 388, 11.  
 'a' γūt de e yōn, *they could do anything*, 344, 6.  
 le tcūn e yōn, *might smell*, 336, 16.  
 gū ye de lī he yōn, *they were being carried downstream*, 388, 16.  
 a la γai dle e yō, *they could do anything to each other*, 347, 5.  
 a sī dle hī e yō, *we can do anything*, 388, 9.  
 ac de e yō, *I can do anything*, 340, 14.  
 'a' tc'el le a jō, *they could do anything*, 318, 11.  
 e t'es ai yō, *they were going to roast*, 339, 7.  
 na des da ai yō, *I can go back*, 359, 2.

-la, is an interrogative suffix attached to a form which otherwise would be indicative.

- wōn lī la, *has it been?* 377, 15.  
 wōn lī la, *it is?* 371, 1.  
 wōn lī la, *are there?* 328, 9.  
 γin γai la, *you are carrying?* 343, 11.  
 gū ya γin k'in ta la, *do you see them?* 306, 10. (Fig. 111.)  
 gū ū djon la, *is it good?* 306, 11. (Fig. 112.)



-*ya*, in the majority of cases seems to express purpose or intention although the translations do not always indicate this.

- a ya* *da ya*, *I will give*, 376, 16.  
*et da wōt dī ya*, *because he knew it*, 340, 14.  
*'e' gūs te ya*, *I am going to bet*, 361, 10.  
*yet dī ya*, *after he said it*, 340, 14.  
*ye tc'ûγ γī xûl ya*, *he struck him with it*, 327, 18.  
*me yait da ya*, *we will live*, 324, 11.  
*na wō dī a ya*, *what will happen*, 365, 16.  
*ne ta ya*, *he would look*, 322, 4.  
*nī yin tī ya*, *he put them in*, 382, 17.  
*se ze xai ya*, *he will kill me*, 325, 4.  
*γī yī teūt dī ya*, *that they might catch him*, 331, 14.  
*t'a na kī e ya*, *they will kill you*, 340, 10.  
*t'a ya ne ts'it i ya*, *they were about to die*, 381, 14.  
*ts'e ze xai ya*, *they will kill*, 361, 11.  
*gū ye ze xai ya*, *they would kill them*, 372, 6.

-*xa*, seemingly related to the preceding, *x* being the surd of *γ*. Purpose is plainly expressed. The interrogative element is the prefix *da*-.

- da wōc dī xa*, *what can I do?* 343, 1.  
*da wō de xa*, *what can we do?* 374, 7.  
*da ne de xa*, *what are you going to do?* 337, 8.  
*da γō dī xa*, *what will we do?* 371, 19.

-*e ka*, -*ka*, of unknown meaning but in most instances the verbs are future with some purpose implied.

- na wōc dle e ka*, *I will become again*, 337, 8.  
*da gōc dī he ka*, *what am I to do*, 320, 9.  
*as t'ī ka la*, *I will be*, 303, 4.  
*ye ze xai ka*, *they would kill him*, 331, 10.  
*dac t'ī ka*, *I will try myself*, 347, 12.  
*t'a ne sī sūt wq ka*, *until we die*, 374, 5.

When a condition is stated or implied the suffix is -*de'*, -*e de'*. The condition may relate to the future, but also to past as contrary to fact.

-*de'*, -*e de'*.

- ye na γūt dī e de'*, *if they know*, 314, 3.  
*wōñ lī e de'*, *if he had had*, 387, 13.  
*ne ne djit e de'*, *if you are afraid*, 385, 5.  
*γūt dī le de'*, *when they go*, 316, 11.  
*e na gūt dī ūt de'*, *if they know*, 314, 6.

e zī xaj et de, *if you kill*, 351, 14.  
 ya γī dai de<sup>ε</sup>, *if they are alive*, 314, 9.  
 ne dū we et de<sup>ε</sup>, *if had been none*, 357, 16.  
 nī ya et de<sup>ε</sup>, *if I go*, 375, 5.  
 ze xaj et de, *if I kill him*, 364, 11.  
 γai dai de<sup>ε</sup>, *if we live*, 372, 2.  
 dīn ts'úk' et de<sup>ε</sup>, *if you hear*, 375, 5.  
 dī ts'a γút de<sup>ε</sup>, *when he heard it*, 347, 3.  
 Cf. mō na i dac da<sup>ε</sup>, *when we came to them*, 326, 15.  
 kų dī de da<sup>ε</sup>, *when you think*, 305, 10.

-i he<sup>ε</sup>, -e he<sup>ε</sup>, is used to form causal clauses.

'e' ze' xai i he<sup>ε</sup>, *because he killed it*, 351, 10.  
 et da na kainl i he<sup>ε</sup>, *because he was heavy*, 342, 14.  
 e t'es i he<sup>ε</sup>, *because he was roasting*, 360, 12.  
 yū nī 'ets i he<sup>ε</sup>, *because he kicked him*, 307, 18. (Fig. 132.)  
 wōn lī' i he<sup>ε</sup>, *because he was*, 363, 13.  
 mūk k'út da lī dī i he<sup>ε</sup>, *because he would be burned*, 303, 12. (Fig. 18.)  
 na tca' i he<sup>ε</sup>, *because he was large*, 343, 6.  
 ne dū e i he<sup>ε</sup>, *because none*, 387, 12.  
 de bút i he<sup>ε</sup>, *because he was starving*, 357, 1.  
 a dja' e he<sup>ε</sup>, *because he became*, 361, 16.  
 da ye t'ók e dī e he<sup>ε</sup>, *because he shot up*, 305, 1. (Fig. 66.)

-k'e he<sup>ε</sup>, -k'e. That this suffix expresses *manner* is evident from the following examples.

'a' i a k'e he<sup>ε</sup>, *the way I do*, 352, 10.  
 'a ye dī 'a k'e he<sup>ε</sup>, *the way he told him*, 352, 1.  
 a ne 'i a k'e he<sup>ε</sup>, *the way you do*, 351, 13.  
 ac 'i a k'e he<sup>ε</sup>, *the way I do*, 351, 13.  
 a dīn dī a k'e xe<sup>ε</sup>, *as you say*, 343, 13.  
 γa γút da k'e he<sup>ε</sup>, *the way they had lived*, 310, 18. (Fig. 185.)  
 ka na des datc a k'e he<sup>ε</sup>, *the direction he went for*, 364, 12.  
 k'e det dītc a k'e he<sup>ε</sup>, *because they put their hands*, 354, 10.  
 a dīn dī kwōñ k'e, *you speak that way?* 320, 13.  
 a t'i gī k'e, *the way he did*, 337, 16.  
 et ts'it xō k'e tcin, *he eats it is like*, 335, 5.  
 ye ze' xai k'e te, *he appeared to kill them*, 340, 12.  
 won djō ke he, *good way*, 371, 14.  
 na wō za saīl a k'e he, *as they were rushing along*, 370, 12.  
 γai ya lī k'e, *the way he was walking*, 337, 16.

A temporal suffix makes adverbial temporal clauses of verbs without changes in their forms.

-do', -dɔ', -da', *when, at the time when.*

a li dō', *when he was*, 316, 13.

ū wat di la dō', *until the snow is melted*, 371, 16.

ya ɣit da dō', *when they lived*, 353, 10.

nī wō te'in 'a dō', *when was put*, 336, 11.

ac lɪ dɔ', *when I was*, 394, 14.

wɔ lɪ dɔ', *when it was*, 392, 5.

ne dū e dɔ', *when were not*, 348, 4.

sūt sī dɔ', *before my time*, 395, 15.

te ʔa dɔ', *when he jumped in the water*, 389, 5.

ya te'e ɣi da dɔ', *when they were living*, 392, 15.

e lɪ da', *when he is*, 347, 17.

'et di' da', *if he said anything*, 322, 15.

ōn le' da', *when it will be*, 391, 4.

wɔ 'i da', *when they see them*, 350, 12.

-ū, when suffixed seems in some cases, to subordinate the verb in a continuing rather than a definite temporal manner.

ya' dī bat dū, *when they were starving*, 318, 10.

na te'a de lū, *they were camping*, 371, 14.

xa ya da ne lūt yū, *she had singed them*, 324, 1.

de bût dū, *hungry*, 335, 5.

-e t'e, seems to be connected with the adverb e t'e and has been rendered *immediately*, differing from -dɔ, in a narrowing down of the time.

et da te'et dī ke t'e, *they knew*, 373, 1.

na ts'ût de t'e, *as soon as he fell*, 343, 7.

ɣai ya le e t'e, *immediately coming*, 301, 9.

dī ts'ûɣ ɣe t'e, *immediately he heard it*, 340, 13.

-ʔɔ 'e', -ʔɔ dji', indicates that the action of the principal verb was after the completion of the one involved in the verb to which the suffix is attached.

de sī del i ʔɔ 'e', *after we started*, 340, 9.

na' yic ʔɔ 'e', *after they knew*, 386, 2.

ka na des ya ʔɔ, *after he is gone for*, 364, 9.

ya ɣât di teût i ʔɔ i, *after they were hunting*, 387, 15.

a' da dja' ʔɔ dji', *after became*, 340, 6.

Locative suffixes are used with verbs transforming them into adverbial clauses.

-dī, *place at which.*

wō li dī, *where there are*, 307, 5.

na de dī, *where they live*, 350, 9, 11.

ne te dī, *where he was going to sleep*, 331, 6.

-djī, -djī<sup>ε</sup>, *place at which.*

yū e da 'e' gūc djī, *where he is fishing*, 312, 9.

γūt del djī, *they went*, 383, 9.

nī de ya djī<sup>ε</sup>, *where they were standing*, 339, 11.

-tc'ī<sup>ε</sup>, *toward, thither.*

a' din dī tc'ī<sup>ε</sup>, *the direction you mean*, 368, 16.

na de hī tc'ī<sup>ε</sup>, *toward who lived there*, 389, 1.

dīn ya e cī tc'ī<sup>ε</sup>, *you are going*, 337, 10.

Substantive clauses are formed by the use of -ne. This suffix, which is rather common, means *those who* or *whom*.

ya·wōn a cī ne, *those he killed*, 326, 11.

ya da wō ne, *those he killed*, 328, 6.

ne lq ne, *many*, 321, 10.

tin da 'ī ne, *those they moved away from*, 322, 17.

kū γain del 'ī ne, *those who had come in*, 386, 9.

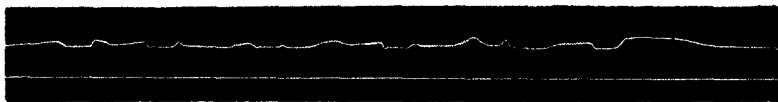
## TRACINGS.

The tracings of the Beaver dialect made with the Rousselot apparatus were only in part successful. Due to difficulties in transportation the instrument arrived only a few days before it was necessary to leave Vermilion. Just then an interpreter could not be secured and the work was hampered and the results rendered less certain in consequence. A considerable proportion of the sheets on which the tracings were made were damaged on the return trip. As a consequence the material here presented is not so well selected as might be wished. The usable tracings were those made of a long text which was traced by repeating sentences and phrases to the subject who had been the informant for the text. As the order of the text was followed, he recalled his story and repeated it into the mouth-piece.

There are several considerable breaks in the tracings of the text due to results which were poor in themselves or which would not engrave properly.

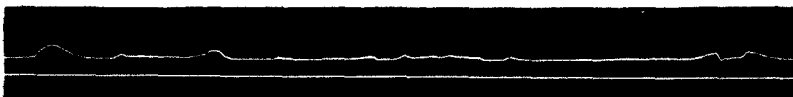
From these tracings the character of the consonants can usually be made out and the length of the vowels can be measured. The rate of speaking for all the tracings probably was not the same, but the regular habits of speech for the most part were not interfered with.

Now that published tracings of this sort are available for Kato, Chipe-wyan, and Beaver, and unpublished ones for Sarsi, Jicarilla, Mescalero and San Carlos Apache, the very great basic phonetic uniformity of the Athapascan dialects begin to appear. This is quite in keeping with almost identity in morphology and very marked similarity in lexicon.



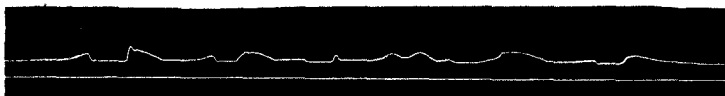
ġ a d ũnn e k' eγŭ td e s ' a t e

Fig. 1. ġa dũn ne k'e γŭt des'atc, then people after they two went. 302, 14.



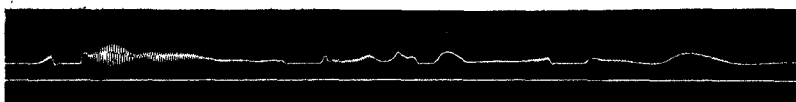
ŭ s d e t e n ŭ nn a dĵi ne gũ (?) ɿ

Fig. 2. ŭs detc nũn na dĵi ne gũ t e'ŭ γin yaɿ, my sister your relatives go to. 302, 15.



a t ai t i d a s ŭ t t e k'

Fig. 3. a tai t i da sũt tcek', all they started to cry. 302, 16.



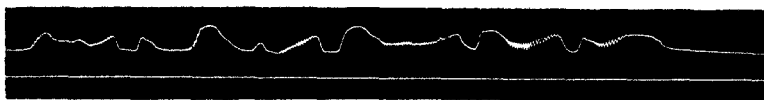
a d ũ ya w ŭ td ai e e k ŭ γ ŭ td i y e

Fig. 4. a dũ ya wũt dai e e kũ γŭt d i ye, not we are going to live they-thought. 302, 16.



n ō d ŭ γγe d i e ŭ y e n aγŭ td i e d e

Fig. 5. nō dũ γγe d i e ŭ ye n a γŭt d i e de, your brother what is his name if he is staying there? 302, 18.



in ɿ a t'i a s t' i k a l a k ŭ d i '

Fig. 6. in la t'i as t'i ka la kũ d i', one place I will be he thought. 303, 3.

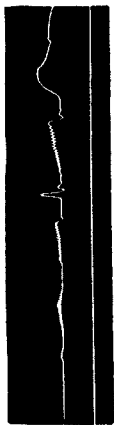
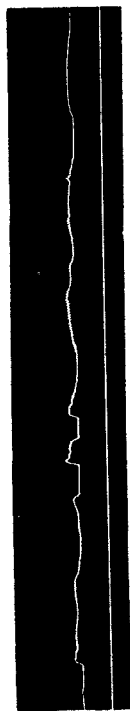


Fig. 7. k'e n i t' a ts  
k'eni'tas, he cut off. 302, 13.



ie d i l a x o n a s u t d a'  
Fig. 8. iedila xona suta, right here my brother sits. 302, 17.



g u y en ni d i gge 'a y in l a'  
Fig. 9. guyen nidi gge 'ayin la, they were all glad he caused. 303, 1.



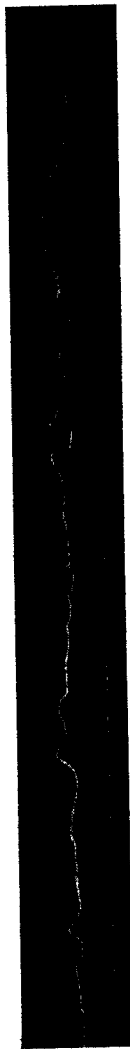
e d u wi d j i g i y u a d i  
Fig. 10. eduwidji giyu adi, not from there they would let him go. 303, 1.



g i y a l a d a i a t' i'  
Fig. 11. giyaladai a t'i, with them awhile he was. 303, 3.



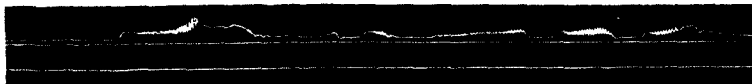
k a d' e c a  
Fig. 12. ka de ca, I will go after him. 303, 4.



d a t c' e l i h e c i y o n a i y a d a  
Fig. 13. datc'elihe ci yonai ya da, he is bad when he came up to him he clubbed them. 303, 4.



a t d ū ī l a t' ī a γ ū t d a ' a l ī  
Fig. 14. at dū ī la t' ī a γ ū t d a 'a l ī', not one they alive he made. 303, 5.



γ a l ī n ū t d ū n a wō d ī ġ a  
Fig. 15. γ a l ī n ū t d ū n a wō d ī ġ a, then not it was daylight again. 303, 8.



yī k a l k a k e n a ġ i d a t c  
Fig. 16. yī k a l k a k e n a ġ i d a t c, for daylight he kept climbing up. 303, 9.



yī d e' y e d a i s l' ū ī  
Fig. 17. yī d e' y e d a i s l' ū ī, behind the snare he had set. 303, 10.



m ū k k' ū t d a l ī d ī i h e  
Fig. 18. m ū k k' ū t d a l ī d ī i h e', because he would be burned. 303, 12.



a t a i yī γ ū t d a n a wō d ū c c ī  
Fig. 19. a t a i yī γ ū t d a n a wō d ū c c ī', all animals let come. 303, 12.





g ū γ a i y a i d ū y eū tt ūn e wō n tc a dī k ō nai y'a  
Fig. 20. gū γai yal dū ye ūt tūn ne wōn tca dī kō nai ya, he walked along along there road was large he came to. 303, 6.



n e s t i  
Fig. 22. nes tī, he lay down. 303, 8.



i n t' i zō n ū t t e '  
Fig. 21. in t'ī zō nūt te, suddenly he slept. 303, 7.



i n t' i z ō n ū tt ei n i a d i mīn ld a is i'  
Fig. 23. in t'ī zō nūt te in ta dī mīn dais i'ū, suddenly he slept one place snare he set. 303, 7<sup>1</sup>.



xdt i' e ē ee wō ' i z ū

Fig. 25. xdt i'e ēe ewō i'zū<sup>1</sup>, it was night only. 303, 11.



tc' i n e s y a '

Fig. 24. tc'ī nes ya, he went to. 303, 10.

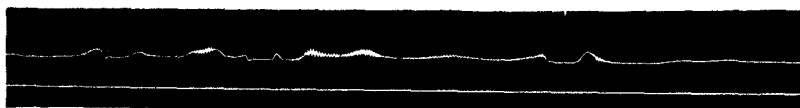
<sup>1</sup> The words represented in this tracing seem to be those written beneath it but there is considerable uncertainty.



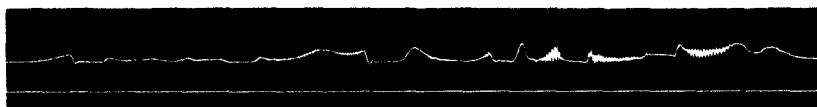
a t ai n w o n i s ũ t  
Fig. 26. a tai nĩ wō nĩ sũt, all rushed up. 303, 13.



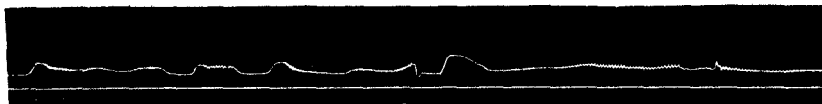
d a mĩ l e (?) y e d i l a .  
Fig. 27. da mĩ le' nĩ na ye dī la', his snare he took back. 303, 15.



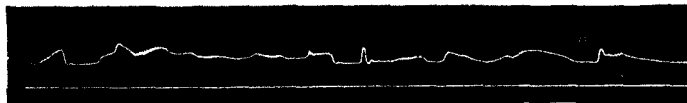
k'a djũ y a s k' e m e a w o dja  
Fig. 28. k'a djũ yas k'e me a wō dja'. again winter happened to him. 303, 17.



in t' i z o d ũ e m ũ t t s e a t e' ũ n i l ũ e  
Fig. 29. in t' i zō dũ e mũt tse a tē' ũ nĩ lũe, suddenly along there sleigh someone-  
had drawn. 303, 18.



djũ z o 'dj ũ d z e n e t i y a l q  
Fig. 30. djũ zō' djũ dze ne tī ya lq, here only that day he had gone along.  
303, 19.



m ũ t p i s e ' i z o (?) e s d a  
Fig. 31. mũt pĩ se' i zō es da, its grease only I eat. 304, 2.



c a s a l ũ t i  
Fig. 32. ca sa lūt i, sun was caught. 303, 11.



d l ũ 'e n i p' a '  
Fig. 34. dlū 'e nī'a', mouse came running. 303, 14.



c a 's a l ũ t d i  
Fig. 36. ca' sa lūt dī, sun was caught. 303, 16.



d j ɔ ɣ a i n t e l ō  
Fig. 39. djo ɣain te lō, here he had slept. 303, 18.



g w a l i c ũ ' a ɣ ũ l l e '  
Fig. 33. gwa hī cū' a ɣdl le', then in vain they tried. 303, 13.



mūk k' ūt d e s l ū t d i k e e t' i  
Fig. 35. mūk k' ūt des lūt dī ke t'i, he was singed he looked-like. 303, 14.



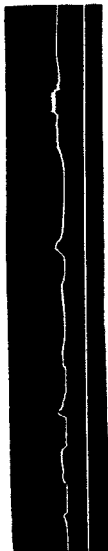
g w a' y i t d a i n e s y a  
Fig. 37. gwa' yīt dai nes ya, then forward he went. 303, 17.



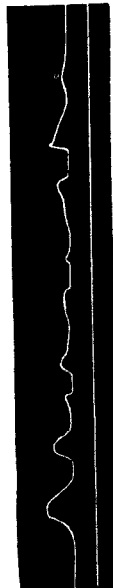
y e p' ō ɣ ū t d ū k  
Fig. 39. ye p' ō ɣ ū t d ū k, in his absence someone had been eating it. 303, 19.



ye k' e d i e s y a .  
Fig. 40. ye k'e dī es ya', after him he started. 303, 19.



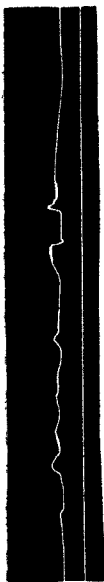
a d ū d ū n e ū d j ū 'ū l e  
Fig. 42. a dū dūn ne ū d jū ū l e, not man good  
was. 304, 5.



ne s t i t e i n n e 'i t a  
Fig. 44. nes t i ye t e i n n e 'i t a, he was lying down he-  
looked at. 304, 6.



(t'izō) d ū n e k e 'n ū c l e k ū d i i  
Fig. 46. i t'izō dūn ne ke' nū c l e k ū d i i, suddenly man's moccasins I took-  
down he was thinking. 304, 8.



ye l' e j e z ō n 'y ū t d ō n  
Fig. 41. ye l'e je' zōn' γāt dōn, its grease only I drink.  
304, 4.



d ū n e k e ō n d j ū γ a i t a  
Fig. 43. dūn ne k' ōn d jō γai ta, man's moccasins well  
he looked at. 304, 6.



d ū n n e k e 'i n a i l a  
Fig. 45. dūn ne ke' i nai la, man's moccasins he put-  
down. 304, 8



(gwa) g ū n e s t i  
Fig. 47. gwa' gūn nes t i, they they lay-  
down. 304, 5.



d ũ kk e e i i ts i d eyin l a  
Fig. 48. dŭk ke e ĩ tsi de ʔin la, his own moccasins it was he-  
threw in the fire. 304, 9.



ŭ t t'e ǵ a . ŭt ts ŭ k  
Fig. 49. ŭt t'e ǵa ŭt tsŭk, just then he started to cry.  
304, 11.



x ŭt ʔ' ĩ d ɔ y a tɔ ō d ō n ĩ ĩ y a  
Fig. 50. xŭt ʔ' dŭ ya tɔ dŭ n ĩ ĩ ya, in the morning ahead of him he got up.  
304, 9.



yō y ĩ l a  
Fig. 51. yō ʔ' la, he gave them to-  
him. 304, 11.



n td ai d j ō ǵ ũ e t' e d ŭ k e ĩ n ai l a  
Fig. 52. at daj dŭ ǵ ũ e t'e dŭk kei ʔai la, himself too quickly his own moccasins he-  
took down. 304, 10.



xa ' a c a . c ŭ kk e ' ai l e  
Fig. 53. xa' a ca' cŭk ke' aile, here grandchild my moccasins they-  
are. 304, 10.



ǵ wa ' ŭ tt'e . ŭt ts ŭ k  
Fig. 54. ǵwa' (xŭt de') ŭt t'e' ŭt tsŭk; then im-  
mediately he started to cry. 304, 12.



(?) k e d i x út d e ' ú t t' e s ú t d a ' .  
Fig. 55. ke e d i sūt da, moccasins without he sat there. 304, 12.



m i nī d i ġ e w ō n i  
Fig. 56. mī nī dī ġe wō n i, pleased he was. 304, 15.



d ū k e ĩ ġ i yī n l a  
Fig. 57. dō k ke ĩ ġ i yī n l a, his moccasins one  
he gave him. 304, 14



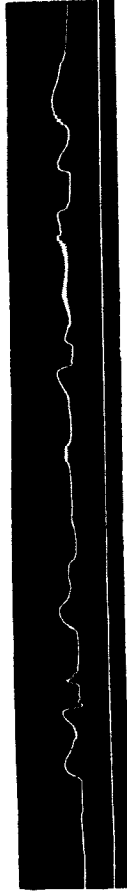
int' i zō d ū e d ū n e tū n n e wō n l i  
Fig. 58. in t' i zō dū e dū n e tū n n e wō n l i, suddenly along there  
man's road was. 304, 18.



d a t a s s enī ĩ a d i yī n t ō n  
Fig. 59. et da tas se' ĩ a dī yī n tō n, his arrow one he gave him.  
304, 15.

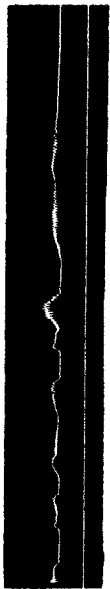


ō ñ k e t' i d ū k k e ' .  
Fig. 60. ō ñ k e t' i dū k ke', two his own-  
moccasins. 304, 13.



nī t e d aī c i n e l ō ' k ū wō ' t' ō t e  
Fig. 61. nī t e d a ' i c i n e lō' kū wō t' ō t e, when you lie down on the end of a stump  
we will shoot. 304, 16.





k' a ts' i y a k' a n i ya  
Fig. 69. ya k' a ts' i' ya ka n i ya, on the sky he arrived-  
after it. 305, 3.



(?) d ũ n e w ō n i y a  
Fig. 70. wō te' le dũn ne wō n i ya there people he came to. 305, 3.



i n t' i zō i t e' ũ' a m ū t d j i z i s ya i' ũ l ' a l i  
Fig. 71. in t' i zō i t e' ũ' a m ū t d j i z i s ya i' ũ l a l i. suddenly old woman caribou skin  
for him line she made. 305, 6.



d a b i z e ' t' i ' q  
Fig. 72. da b i z e' ya t' i' o, her knife for him  
she put in. 305, 9.

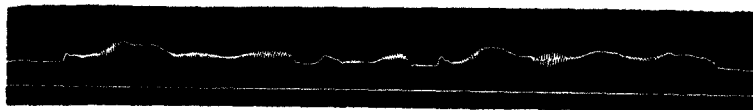


ŭ t da g a d e s t' a t c  
Fig. 73. ŭ t da g a d e s t' a t c, his robe he cut open.  
305, 12.



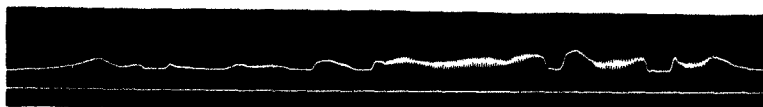
i n t' i zō g a d i g e wō n l i k ũ d i  
Fig. 74. in t' i zō g a d i g e wō n l i k ũ d i', suddenly now world is he thought. 305, 10.





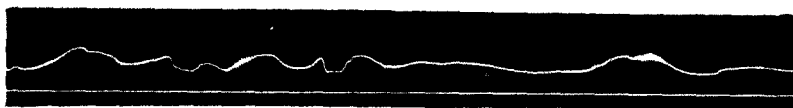
g a l i n y a t e' i y e k' e γ a y a i

Fig. 75. γa lin ya t e' i' ye k' e γa ya i, then toward the sky after it he went. 305, 2.



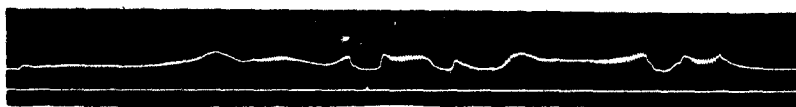
x ū t d ū t d i d i g i w ō n l i k ū d i

Fig. 76. x ū t d ū t d i d i g i w ō n l i k ū d i, this place world it is he thought. 305, 5.



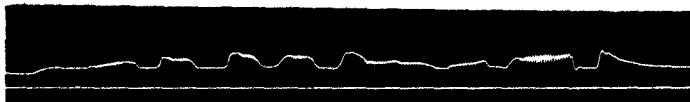
γ a l i l' ū l n a l q y a ' ō l a ' .

Fig. 77. γa l i l' ū l n a l q y a ' ō l a ' , then lines many for him she made. 305, 7.



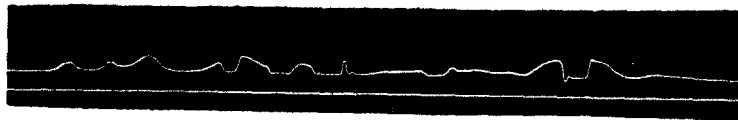
g w a' y i y ū e d a g a y a a w ō d l e

Fig. 78. g w a' y i y ū e y a d a g a y a ' a w ō d l e, then under it for him (a hole) she made. 305, 8.



i e d i d i g e k a n i g e t

Fig. 79. i e d i d i g e k a n i g e t, there ground she poked a hole through. 305, 8



a z i s n a t e ū t d i t' a (?) y i n t i

Fig. 80. a z i s n a t e ū t d i t' a y i n t i, skin rawhide she put him in. 305, 9.



Fig. 81. ú td a tc e tc ònú td ũ n a γ ú td a ' a dja ' then not he moved it happened. 305, 11.

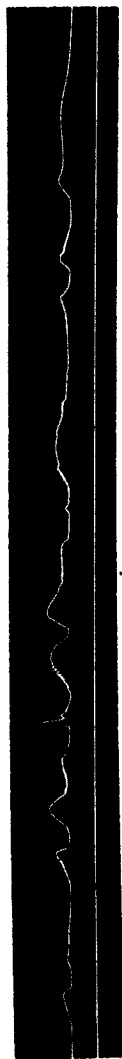


Fig. 82. y e d a n a tc i t' ō l t e k' e l ō n ' a d j a ' eagle's large nest he was on it it happened. 305, 12.



Fig. 83. a s ũ n d i ' n e p' ũ l e (?) e a d a w ō n d i grandmother this your line you will tell me that. 305, 13.



Fig. 84. i l a t'aa y ex ō d i tc one told him. 305, 18.



Fig. 85. n ō' n a wa t' e n a d a ' d j a ' and your mother what she comes back. 305, 20.

<sup>1</sup> The first vowel may be *a*, *as* in the text being omitted.



g a y i d ö k (?)nye e dj a ' then one side he went-  
Fig. 86. ga yi dök m̄ ye dja then one side he went-  
for him. 306, 2.



g wa t a w ö l ü gwa y a l ü (?) n ö dj a then it rained then  
Fig. 88. gwa ta wö lü gwa ya lü müt ta' nō dja, then it rained then  
it halted; his father came back. 306, 2.



k' a djū γ üt dai í ü ts ün y e' d i' again live animal I smell  
Fig. 90. k'a djū γüt dai lüt sün ye' di, again live animal I smell  
she said. 306, 5.



g a n a tsó d l i n i y i d i t i then the small one he took-  
Fig. 92. ga na sal le i n̄ yi di ti, then the small one he took-  
up. 306, 6.



d ü t' ö l m a x a k' i he' d ie s y a' around his nest he started. 306, 4.  
Fig. 87. düt t'ö ma xak' i he' d̄ies ya, around his nest he started. 306, 4.



y e n a d e x ü l' he knocked her-  
Fig. 89. ye ne de xüt, he knocked her-  
down. 306, 6.



m a n a γüt d a i' his mother came back.  
Fig. 91. ma na γüt dai i, his mother came back.  
306, 5.



a x a' y e' d i' yes he said. 306, 10.  
Fig. 93. a xa' ye' di, yes he said. 306, 10.



y e dī ġ e dūt l' ū le n a d ī l a '

Fig. 94. ye dī ġe dūt l' ū le na dī la', up her line she took up. 305, 14.



e h e 'ō ŋ k ed ī y e n adūt d e x a l

Fig. 95. e he' ō ŋ ke dī ye na dūt de xal, that was why two he knocked-down. 305, 17.



(?) d a wō t' e n a γūt d ī d j a

Fig. 96. da wōn t'e na γūt dī dja, what time does he come back? 305, 19.



k'a d j ū d a t' ō l m ai '(?) n a d e s y a '

Fig. 97. k'a d j ū da t'ō l mai na des ya, again her nest's edge she started. 306, 6.



x a (?) ġ i n s ū d l e ' e d e ' awōn' d a

Fig. 98. xa ġin sūt te e de a wōn da, so small you will be. 306, 7.



γ a x a t e j y e (?) t' ū k a y i n l a '

Fig. 99. γa xa tej ye t'e i t' ū k a yin la', just large enough to fly he-made him. 306, 8.



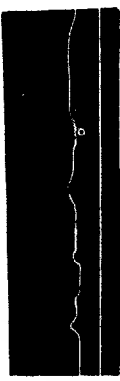
yū n i p' e '  
Fig. 100. yū n i e', jump on it. 306, 10.



x a ' yūn l'a h e  
Fig. 101. xa' yūn l'a he, then he jumped on it. 306, 10.



gwa y i n tc ū t  
Fig. 102. gwa' yīn tcūt, then he caught it. 306, 11.



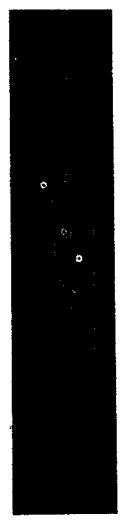
k' e d i e s ya '  
Fig. 103. k'e dīes ya, on it he went. 306, 15.



dj ū n z ōn a d i ye  
Fig. 104. djūn zō na dī ye, here only he camped. 306, 15.



tc' i ' d e s y a '  
Fig. 105. tc'ī des ya, he went to her. 306, 16.



i ū g e x ai n t i  
Fig. 106. hū ge xaln tī, fish he took out. 306, 11.



ū td ū ' a wōn d ai c i y e ' d i '  
Fig. 107. ūt dū a wōn dal cī ye' dī, not you will live she said. 306, 17.



ū c ai d i dūn e m i tc' e l e  
Fig. 108. ū cai dī dūn ne mī tc'e le, grandchild these people are bad. 306, 16.



h m i d e tc' e ' a y i n l a ' '  
Fig. 109. h mī de tc'e a yīn l'a', very angry he made him. 307, 2.



t ũnna l' ai tc i' i ũ ġ e k' a l' i tc

Fig. 110. tũn na l' ai tc i' i ġ e k' a l' i tc, bottom of the river fish are swimming about. 306, 9.



g ũ ya ġ in k' i n t a l a

Fig. 111. gũ ya ġ in k' in ta la, do you see them? 306, 10.



y a d a ġ e g ũ ũ dj ō n l a y e' d i

Fig. 112. ya da ġ e gũ ũ dj ō n la ye' d i, he ate it is it good he asked. 306, 11.



ũ c ai' d a k' i ũ nn a d a djan a t' i

Fig. 113. ũ cai' da k' i ũ n na da dja na t' i, grandchild how have you been traveling. 306, 16.



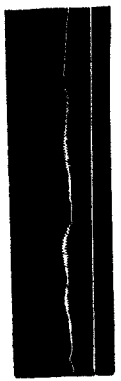
a c ũ (?) d i d ō ' t' i y e' d i

Fig. 114. a c ũ d i d ō ' d i a t' i ye' d i, grandmother what does he mean he said. 307, 3.



i w ō' ts i e e s l i ' a d a d e l a '

Fig. 115. i w ō' ts i' e es l i ' a da de la', but with stones leggings he made for himself. 307, 7.



i w ō l i d i n a d ū z i n a t c i n a ( ? ) d i y e d i  
 Fig. 116. k' i wō l i d i n a d ū z i n a t c i n a t c i y e ' d i , saskatoons where they are snakes large  
 live he means. 307, 5.



g w a y i n k a d e s y a '  
 Fig. 118. gwa y i n k a d e s y a , then for them  
 he started. 307, 6.

g w a k ' i ' t s ' i t d e s y a  
 Fig. 119. gwa k ' i ' t s ' i t d e s y a , then saskatoon he-  
 went to. 307, 7.



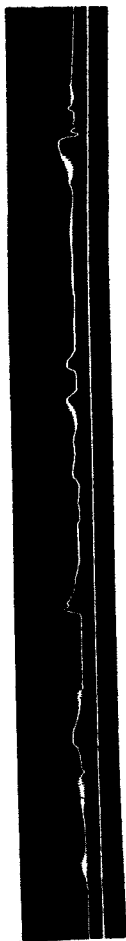
g w a y e t a n i y a  
 Fig. 120. gwa y e t a n i y a , then among them he-  
 came. 307, 8.

i n d ō y a γ ō t d a x ū i  
 Fig. 121. i n d ō y a γ ō t d a x ū i , just he clubbed-  
 them. 307, 9



e ' t ' ō n i d ū t d i y a '  
 Fig. 122. e ' t ' ō n i d ū t d i y a , arrows he took. 307, 10.

ō n d e s y a  
 Fig. 123. ō n d e s y a , he started back. 307, 10.



a z i l c a m i k a ( ? ) n a i y a y e ' d i  
Fig. 124. a z i l c a m i k a n a i y a y e ' d i, scraper for me for to go he said. 307, 11.



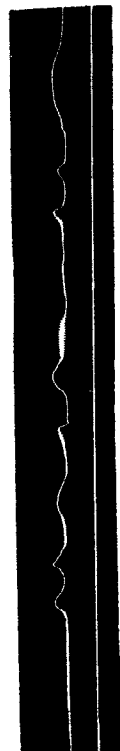
l i n k ' e t c i ' d a m a s d i i n a d ' u z i t c l y ū y a t i t c  
Fig. 125. l i n k ' e t c i ' d a m a s d i i n a d ū z i t c i y ū y a t i t c, like a dog around it chases it it barks after it. 307, 14.



a t d ū m ū n ū s t w a m ō ( n ) a t c ' a i y a '  
Fig. 126. a t d ū m ū n ū s t w a t d ū m ō n a t c ' a i y a, not without his knowledge not you-  
can come up to him. 307, 15.



a l s i n x a t s e ' n a g  
Fig. 128. a l e s i s i n x a t s e ' n a g ū s ' i, well I  
first I saw you. 307, 16.

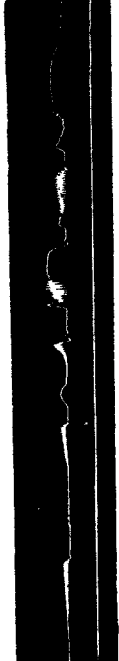


a i c s i x a t s e ' n a g ū s ' i '  
Fig. 127. a i e s i s i n x a t s e ' n a g ū s ' i, well I first I saw you. 307, 16.

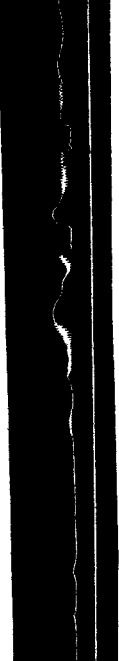




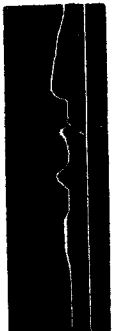
yī ts ī gū d i nī' e . y e ' d i  
 Fig. 129. yī ts'ī gū d i n' e . y e ' d i, down the bank you run  
 he said. 307, 17.



x ōn tc'lawōyī ts ī gū d e ' p' a  
 Fig. 130. xōn tc'īa wō' yī ts'ī gū d e' la, nevertheless down-  
 the bank he ran. 307, 17.



d ūt tc a ī tc' i nn e s ya '  
 Fig. 131. dūt tca ī tc' in nes ya, his grandmother he-  
 went to. 307, 12.



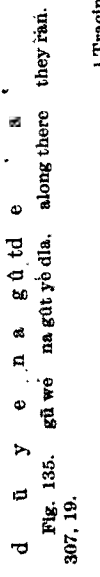
y ū n i ' e ts ī he da ' d i p' a'  
 Fig. 132. yū nī' ts ī he da' dī' a, because he kicked him he started-  
 to run. 307, 18.



a tc' ūne l a z e x ai k ū d i'  
 Fig. 133. ī ts' ūt, he fell. 308, 2.



ye tc ī tce, gū' y ō n ai y a'  
 Fig. 134. a tē ne la z e x ai k ū dī gū sōn, stranger I killed abe-  
 thought. 308, 2.



d ū y e n a g ū t d e ' a'  
 Fig. 135. gū wē na gūt yē dīa, along there they ran.  
 307, 19.

Fig. 136. ye tci tē' gū yō nai ya, below woman he came-  
 to. 308, 3.

Tracing indicates dje gū.



n ō d ū z ī a t ai y e tc'ōw ō d e ss ū t

Fig. 137. nō dū zī a tai ye tc'ō wō des sūt, snakes all rushed on him. 307, 8.



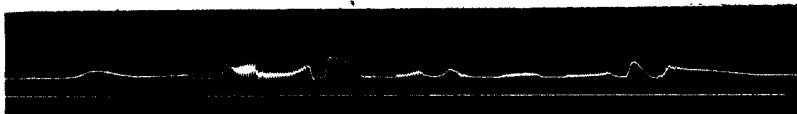
a t ai yūt ts'ūn e ī n tc ū tc

Fig. 138. a tai yūt ts'ūn na in tcūt, all his legs caught. 307, 9.



tc' ū l ī l' a d ai ī hw ō a t l' e tc

Fig. 139. tc'ū l ī l' a dai ī hwō' at l' etc, cutbank on the bank he runs back-and forth. 307, 13.



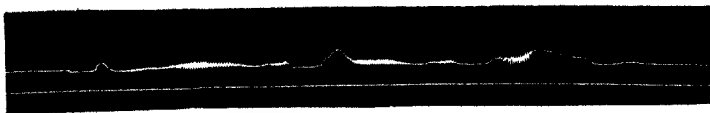
y ī d ai ma t ūnn edjī n ī γ in l' a

Fig. 140. yī dai ma tūn ne dji' nī γ in l'a, ahead his road you run. 307, 19.



ū t d ū y ū n ī 'e ts n a yī d ū t t g a

Fig. 141. ūt dū yū nī'ets na yī yet dūt tīga, not he kicked him he threw-him down. 308, 1.



ī ts e me ts' ī ūa y e z e x ai

Fig. 142. ī tse me ts'ī ū a ye ze xai, below his wife killed him. 308, 2.



y a , ġ i e i' e t c

Fig. 143. ya ġ i e i' e t c, she was running about. 308, 4.



γ a y e x ū n n e x ū i

Fig. 145. γ a y e x ū n n e x ū i, he finished clubbing-her. 308, 4.



d e t'ō 'a ya i s i i

Fig. 147. de t'ō 'a ya i s i i, his arrows he heated. 308, 6.



n e t a t c' i n' t' a s a k a n i y a y e ' d i'

Fig. 149. n e t a t c' i n' t' a s a k a n i y a y e ' d i', to your father feathers for me go for he-said. 308, 6.



i ' e y e y a e x ū i

Fig. 144. i ' e y e y a e x ū i, there he knocked her down. 308, 4.



n ō d j a'

Fig. 146. n ō d j a', he came back. 308, 5.



ū s t' a l e k ū d i'

Fig. 148. ū s t' a l e k ū d i', I will put feathers on he thought. 308, 6.



ō n d e s y a'

Fig. 150. ō n d e s y a', he started back. 308, 5.



a c ai w ō t ein d a d l a ' i ' e d i a d i  
Fig. 151. a caí wō te in da d l a' i' e d i a d i, grandchild very difficult there he means. 308, 8.



k e γ ū t d in ' a t c

Fig. 152. ke γ ū t d in ' a t c, they two came to the river. 309, 17.



ye n ū t d ū t d i x ū i

Fig. 153. ye n ū t d ū t d i x ū i, he knocked him down. 308, 10.



y i t c ' e t d i y e s d e i

Fig. 154. y i t c ' e t d i y e s d e i, they came to him. 310, 1.



d ū t t c ' i ū a k a w ō t y e

Fig. 155. d ū t t c ' i ū a k a w ō t y e, his wife he called to. 310, 2.



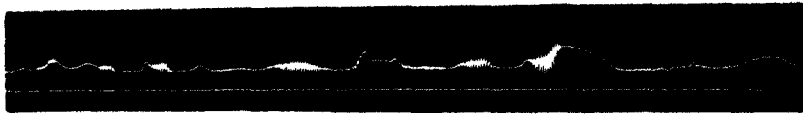
g w a ' g i d e s s q

Fig. 156. g w a ' g i d e s s q, then he chased him. 310, 4.



t ū y a γ ū t d e s d ō

Fig. 157. t ū y a γ ū t d e s d ō, water they drank all up. 310, 6.



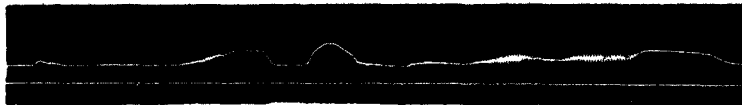
g ũ s ō nd ū t ts' ũ a ' a ɿ i ɣ i z e x ai l ɔ ' .

Fig. 158. kŭ dī gŭ sŏn dŭt tɕ' i ũ a a ɿ ɣ i z e x ai l ɔ , she thought her husband  
it was she killed. 308, 3.



(?) m e ' a g i ɿ n i d ū t d i y a ' .

Fig. 159. m e ' a z ɿ n i d ū t d i y a , stone he took for himself. 308, 4.



d ū n n e ' e ' t c ū n ō y ō ' .

Fig. 160. d ū n n e ' e t c ū n ō w ō y ō , person's odor he smells. 308, 10.



ɣ a ɿ i n ' a t ai y a ɣ ū t d e x ū ɿ

Fig. 161. ɣ a ɿ i n a t ai y a ɣ ū t y e x ū ɿ , then all he clubbed. 308, 11.



t a d i y e ɣ e ɿ ō k ' e n a d e y a

Fig. 162. t a d i y e ɣ e ɿ ō k ' e n a d e y a , three over there in the prairie stood.  
309, 17.



t a y i n d e d j ū t ' a w ō n d l a ' .

Fig. 163. t a y i n d e d j ū t ' a w ō n d l a ' , them to run out he caused. 309, 18.

n a xú s k e ġ e a t ai y e d e s w ð  
Fig. 164. na xú s ke ġ e a tai ya zút des wó, our children all he has killed. 310, 2.

dj ð ' ' ð z ð k ð l a '  
Fig. 165. djð 'ð z ð k ð l a' here only  
old man. 310, 15.

γ a l i n k' a l a z ð ' ' a γ a y i l e '  
Fig. 166. ġa ĩn k'a la zó 'a ya yi le', then nearly they did it. 310, 6.

d ũ z d ai m ú t t' ð t c i ġ a n e s d e l  
Fig. 167. i dũz dai mút t'ó tci ġa nes del, snipes pelican they lighted near. 310, 9.

d ĩ e k i  
Fig. 168. dī e ki, I paddled. 355, 10.

(?) s a b ú t in d a n a dl i d e ye ' d i  
Fig. 169. xó t dũs da sá bót' in da na dlí de ye' dī, oh, snipes, my belly you seem to like. 310, 9.



a t a i t e γe ġ i yin k a n a t a

Fig. 170. a tai te γe ġ i yī ka na ta, all in the water they looked for. 310, 6.



a t ai ġ i w a n i ġ e t

Fig. 171. al tai ġ i wa n i ġ et, all they stabbed him. 310, 11.



e d ū we t c' i' ġ wa y i d ai d i e s y a

Fig. 172. e d ū we t c' e' ġ wa' y i dai d i e s ya, from there then forward he started. 310, 14.



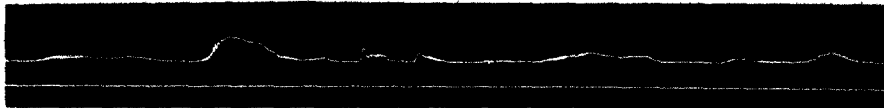
a i l a m ū t t c i d l e' i' ' ū l l i l ō

Fig. 173. a i la m ū t t c i l l e' i' ' ū l l i l ō, that one his younger brother it was. 310, 16.



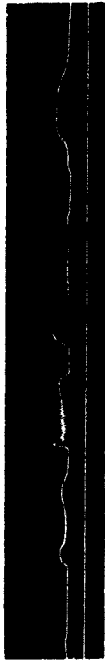
e s k e γ i n l i d ō l a n i l ū γ ū t d e ' i

Fig. 174. es ke γ i n l i d ō la n i l ū γ ū t ye ' i, young men when they were they saw each other. 310, 17.



i l a i l ō d ū γ γ ai ' i γ i n l i l ō

Fig. 175. i la i l ō d ū γ γ ai ' i γ i n l i l ō, then brothers of each other they were. 310, 18.



d j ũ s d ai k a w ō t y e ' .  
Fig. 176. djūs dai ka wōt ye, snipes (?) he called for. 310, 7.



gw a γ i n d e l  
Fig. 177. gwa\* γin del, then they flew off. 310, 12.



d ũ d a tīa tc a 'tsf' k'ūnn ai k a d a dūn n e s t a  
Fig. 178. dū' da tīa tca' tsī' ts'ūn nai ka da dūn nes ta, somewhere black water bug skull  
I myself looked for. 310, 10.



a t ai γ ũ ye nai s d e tc  
Fig. 179. a tai γū ye nals detc, all along there they flew-  
off. 310, 12.



a t d ũ t ōn t e d j i ' d i e s y a ' .  
Fig. 180. at dū tōn t'e dji\* dies ya, not far he went.  
310, 14.



k ō l a m e tc' e l e ' i a t [a t ũ ye γ ũ t e s s ō  
Fig. 181. kō la me tc' e l e ' i ' a ta tū ye γat des wō, old man used to be bad all of him. water he was-  
killed with. 310, 12.





mó t ts i ' d ū kk' ūlla w ō n i y a t i s ū n n a  
Fig. 182. mūt tsī' dōk k'ŭl la (wō nī ya) tī sūn na, his head was gray (he came there) miserable. 310, 15.



m e ' a l i' k ū d i '  
Fig. 183. me 'a lī' kŭ dī, who is it he thought. 310, 16.



d e y a a tdū t o nt e dj i '  
Fig. 184. de ya at dū ton te djī', I am going not far. 355, 10.



gwa hwe ' γa γ ūt d a k' e he ' l e w ō γŭ td i to  
Fig. 185. gwa hwe' γa γŭt da k'e he' le wō γŭt dīto, then the way they had lived they told each other. 310, 17.



gwa hw e ' l e n a γ ū td i '  
Fig. 186. gwa hwe' le na γŭt dī, then they knew. 310, 19.



xūde c a g e g ū c k e i i i  
Fig. 187. xūt de ca ge gŭc kēlī, just river I was paddling along. 355, 11.

y a m ai a k' e h e a d ũ y e k' e w ð s i t e  
Fig. 188. ya ma a k' e he' at dũ ye k' e w ð sit, sky border not they wore out. 304, 14.

k e n ũ y ð t d at d a t a w ð n l ũ i n t e' i n a t e i n a γ ũ t d a  
Fig. 189. k e' na γ ũ t d a l d a' ta w ð n l ũ i n t e' i na t e i na γ ũ t d a l ũ, well when he comes back hail wind big  
when he comes. 305, 19.

in l a w ð t e y e' y i z e g e w ð t y e' a t ai  
Fig. 190. in la w ð t e y e' y i z e g e w ð t y e' ai t a i, one place in his mouth very all. 310, 11.

x ũ t d e c a g e g ũ c t e l i i on l i z i' t' a la ' ũ c t' i l o  
Fig. 191. x ũ t d e c a g e g ũ c t e l i i on l i z i' t' a la ' ũ c t' i l o, just river I was paddling along it was inside I am. 355, 11.